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BOSTON UNIVERSITY
GRADUATE SCHOOL

Thesis

THE HISTORICAL SOURCES
OF THE WEEK DAY RELIGIOUS SCHOOLS

Submitted by

Pauline Llewellyn Wynn

(A.B., Southern Methodist University, 1922)

In partial fulfilment of requirements for
the degree of Master of Arts

1926

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2. In the second part of the paper, the author discusses the various theories of the origin of life. He begins with the theory of spontaneous generation, which was the dominant theory of the origin of life until the middle of the nineteenth century. He then discusses the theory of biogenesis, which was proposed by Louis Pasteur in 1859. Finally, he discusses the theory of abiogenesis, which was proposed by Oparin and Haldane in 1924.

3. In the third part of the paper, the author discusses the evidence for the origin of life. He begins with the evidence from the fossil record, which shows that life has existed on Earth for at least 3.5 billion years. He then discusses the evidence from the study of the chemical evolution of life, which shows that life could have arisen from non-life through a series of chemical reactions.

4. In the fourth part of the paper, the author discusses the implications of the various theories of the origin of life. He begins with the implications of the theory of spontaneous generation, which would imply that life is a necessary part of the universe. He then discusses the implications of the theory of biogenesis, which would imply that life is a mere accident. Finally, he discusses the implications of the theory of abiogenesis, which would imply that life is a necessary part of the universe.

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3. The third part presents the results of the study. It is important to present the results in a clear and concise manner, using tables and graphs where appropriate.

4. The fourth part discusses the implications of the results and the conclusions drawn from the study. It is important to discuss the limitations of the study and the need for further research.

5. The fifth part contains a list of references and a list of figures and tables.

6. The sixth part contains a list of appendices and a list of abbreviations.

7. The seventh part contains a list of footnotes and a list of references.

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PART I

THE ORIGIN AND DEVELOPMENT OF THE SUNDAY SCHOOL

CHAPTER I

The Beginnings of Education in America

1911

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CHAPTER I

The Beginnings of Education in America

I. The Reformation and General Education

The dominant motives for the revolt of Luther, Wycliffe, Huss, Zwingli, Calvin and the other reformers were: (1) to substitute the authority of the Bible in religious matters for the authority of the church; (2) to replace collective judgment of the church in the interpretation of the Scriptures with individual decisions as to Christian duty; (3) to supplant collective responsibility for the salvation of the church with the responsibility of each individual for his own salvation.¹ The substitution of the infallible book for the infallible church was the key-note of the Reformation.

Under the old theory of collective judgment and collective responsibility, it was not important that more than a few be educated; but under the new theory proclaimed by the reformers it became very important that every one should be able to read the Word of God, take part in the church services intelligently, and shape his life in accordance with the commandments of the Heavenly Father as he saw them.

This, undoubtedly called for the education of all. In declaring that each person should be able to read the Scriptures the reformers created a demand for elementary schools in the language of the people. Heretofore the schools had been for those

1. Cubberley, "A Brief History of Education," page 164

1. Introduction

The purpose of this study is to investigate the effects of

the proposed system on the performance of the

system, and to compare the results with the

existing system. The results of the study are

presented in the following sections. The first

section describes the system and the

proposed system. The second section

describes the experimental setup and the

results of the study. The third section

discusses the results of the study and

the conclusions of the study. The

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describes the experimental setup and the

who expected to become scholars or leaders in church and state, while the masses had but little interest in learning. Now, a new class became desirous of learning to read, not Latin, which formed such a large part in the curriculum of the classical schools, but the language which already knew, their mother tongue. Luther, besides translating the Bible into the vernacular, had prepared two general catechisms, one for adults and one for children, had written hymns, and issued numerous letters and sermons in behalf of religious education. In his sermons he strongly urged the duty of sending the children to school for the study of the Bible.¹

II. The Reformation and Education in England

The reform movement was much less evident in England than in German lands because Henry the Eighth was not a Protestant in the sense that the reformers were, though nominally so. He distrusted their teachings and did not push the movement in England. Besides, the people of England had not been so much antagonized by the exactions of the Roman church as had the Germans, and after fifteen years the Reformation had aroused but little interest there. The change from the Roman Catholic Church to an independent English church was almost wholly nominal. The English National Church merely took over the functions formerly exercised by the Roman church, and in general the same priests remained in charge of the parish churches, and church practices were not greatly changed. The substitution of English for Latin in the church

¹. Cubberley: "A Brief History of Education," page 166.

service was perhaps the most important distinction, and the English church merely succeeded the Roman Catholic Church in the control of education. The new institution now licensed the teachers, took their oath of allegiance, supervised prayers and instruction.¹

The religious conflicts following the reformation, however, everywhere intensified religious prejudices and stimulated religious bigotry. In England, after the restoration under Catholic Mary (1553) and the final re-establishment of the English church under Elizabeth (1558) all school instruction became narrowly religious. By the middle of the seventeenth century the grammar schools had become the nurseries of faith as well as very formal and disciplinary in character. In England, perhaps more than in any other country, Christianity came to be identified with a strict conformity to the teachings and practices of the Established Church, and that particular type of faith was taught in the schools. Bishops were instructed to hunt out school-masters who were unsound in faith. Many teachers were deprived of their positions for non-conformity. A series of laws which were to handle the problem more effectively, instituted such an inquisitorial policy that the position of the school-master was almost intolerable.² The great purpose of instruction came to be the support of the authority and rule of the Established church, and the aim of elementary education came to be to train the pupils to read the catechism of the Church of England, the Prayer Book and the Bible.³

1. Cubberley, "A Brief History of Education, page 171

2. Ibid., page 172. 3. Ibid., page 173.

III. The Reformation and the American Colonies

Practically all the early settlers in America came from those lands which had embraced some form of the Protestant faith, and many of them came to America to found homes and establish churches that they might enjoy a religious liberty impossible in their homelands. Most of these early groups came to America in little congregations, bringing their ministers with them. Each set up, in the little colony which they settled, what was virtually a little religious republic through which they might perpetuate the religious principles for which they had left home.¹ One of the first matters to which they gave their attention was the instruction of their children in religion. The colonists of New England have left this testimony:

After God had carried us safe to New England and we had builded our homes, provided necessaries for our livelihood, reared convenient places for God's worship, and settled the civill government: one of the next things we longed for and looked after was the advance of learning to perpetuate it to our Posterity, dreading to leave an illiterate Ministry when our present Ministers shall lie in the Dust.²

Home instruction, which had been common in England among the Puritans was naturally much employed to teach the children to read the Bible and participate intelligently in both family and congregational worship.

The earliest systems of schools were in the Puritan colonies of New England and were a direct outgrowth of the Reformation

spirit.³ The first general law providing for schools was passed by

1.Cubberley: "A Brief History of Education," pages 190,191.

2.Monroe, "A Textbook in the History of Education,"page 242, 3.Ibid.p437.

THE JOURNAL OF THE AMERICAN MEDICAL ASSOCIATION

Published weekly, except on Sundays, and on the first of the month.

Subscription price, \$5.00 per annum in advance.

Single copies, 15 cents.

Entered as second-class matter, May 2, 1912, under post office

no. 111,000, authorized by act of Congress, October 3, 1917.

Postage paid at Chicago, Ill., and at additional mailing offices.

Acceptance for mailing at special rate of postage provided for in

act of October 3, 1917, authorized on May 1, 1914.

Copyright, 1914, by American Medical Association.

Printed by the American Medical Association.

Published by the American Medical Association, 535 North Dearborn

Street, Chicago, Ill.

Subscription orders, notices, and communications should be

sent to the Editor, American Medical Association, 535 North Dearborn

Street, Chicago, Ill.

Advertisements should be sent to the Business Manager, American

Medical Association, 535 North Dearborn Street, Chicago, Ill.

Entered as second-class matter, May 2, 1912, under post office

no. 111,000, authorized by act of Congress, October 3, 1917.

Postage paid at Chicago, Ill., and at additional mailing offices.

Acceptance for mailing at special rate of postage provided for in

act of October 3, 1917, authorized on May 1, 1914.

the Massachusetts Bay Colony. The oftquoted preamble to that law indicates its dominant motive:

It being one chiefe proiect of ye olde deluder Satan, to keepe men from the knowledge of ye Scriptures, as in former times to keepe ym in an unknown tongue, so in these latter times, by persuading men from ye use of ye tongues, yt so at least ye true sense and meaning of the originall might be clouded by false glosses of saint-seeming deceivers, yt learning may not be buried in ye grave of our fathers, in the commonwealth the Lord assisting our labors-

It is therefore ordered yt every towneship in this iurisdiction, after the Lord hath increased their number to 50 householders, shall then forthwith appoint one within their towne to teach all such children as shall resort to him to write and reade, whose wages shall be paid eithere by ye parents, or masters of such children, or by ye inhabitants in generall, by way of supply, as ye maior part of those yt order ye prudenentials of ye towne shall appoint; provided those that send their children be not oppressed by paying more yn they can have ym taught for in other townes; and it is further ordered yt where any towne shall increase to ye number of 100 families or householders, they shall set up a grammar schools, ye master thereof being able to instruct youth so farr as they shall be fitted for the university, provided that if any towne neglect the performance hereof, above one yeare, yt every such towne shall pay 5 pounds to ye next schools till they shall perform the order. 1

This legislation was far in advance of actual performance but

2

shows the tendency of the time. In 1650, Connecticut enacted a similar law, and Pennsylvania followed in 1683; the latter was vetoed after a short time however. These early schools, when they were established were little more than reading schools in which the school master heard the scholars read or repeat the passages he had memorized. The New England Primer, the first and perhaps the most important textbook used in these schools, was religious

throughout. Even the illustrated alphabet, which in the early

1. Cubberley: "Readings in the History of Education," page 311

2. Emerson, "The Evolution of the Educational Ideal," page 138.

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editions was secular, was revised so as to express the prevailing religious conceptions of the period. The book contained religious poems, the Lord's Prayer, the Creed, an illustrated alphabet, advice to children, Biblical questions and answers, the shorter Westminster Catechism, and a dialogue between Christ, a youth and the devil. Similarly books used more extensively outside of New England were: "The Columbian Primer," "The American Primer," and "The New York Primer." The Psalter, the New Testament and the Bible were the natural continuation of these books and constituted the main further reading matter in the colonial schools.

In many cases the minister was the teacher of these schools, especially in New England. When this was the case, the instruction was of a rather high type. At other times, a school-master, more or less prepared for his duties and selected by the town, conducted the school. His duties were to assign work to be memorized and then hear the recitation of it, make quill pens, set copy for the pupils and administer discipline. Usually, however, children that could not read were not admitted to these schools and a preparatory school known as the "Dame School" was very common in the colonies. "The Dame School" was a very elementary school, kept in a kitchen or living room by some woman, who, in her youth, had obtained the rudiments of an education, and who now desired to earn a small stipend for herself by giving to the children of the neighborhood her small store of learning. For a few pennies a week, the dame took the children into her home and

explained to them the mysteries connected with learning the beginnings of reading and spelling.¹

The Charity School established by the Society for the Propagation of the Gospel in Foreign Parts in New Jersey, Pennsylvania, Delaware, Maryland, and some of the colonies farther south, also became a fixed institution. Reading, spelling, the Catechism and occasionally instruction in writing and arithmetic were the subjects offered. Further reference to the charity school will be made in a later chapter.

Children were constantly surrounded, week days and Sunday, by the somber Calvinistic religious atmosphere in New England, and by the careful religious oversight of the pastors and elders. School masters were required to "catechise their scholars in the principles of the Christian religion," and it was made a chief part of the school-master's care to commend his scholars and his labors amongst them unto God by prayer, morning and evening, taking care that his scholars reverently attend during the same." Church attendance was required and grammar school pupils were obliged to report each week on the Sunday sermon.² This insistence on the religious element was more prominent in New England than in the colonies to the south, but everywhere the religious purpose was dominant.

The beginnings of education in the colonies follow, in

1. Cubberley: "A Brief History of Education," page 239.
2. Ibid., page 202.

the main, three general types. In Virginia, Maryland and the southern colonies generally, the English policy of educating the upper classes held sway. The poor were given education as apprentices, while the rich provided education for their children through private tutors. Although there were some attempts at the education of the masses in the southern states as far back as 1616, they produced little favorable public opinion, and as late as 1671, Gov. Berkeley, when questioned regarding instruction in the colonies, said:

"The same course that is taken in England, every man according as he is able instructing his children. . . But I thank God there be no free schools or printing, and I hope we shall not have these for a hundred years; for learning has brought disobedience and heresy and sects into the world and printing has divulged them and libels against the best government. God keep us from both! 1

The second type was that of the parochial schools, which were established in the middle colonies of Pennsylvania, Delaware, New Jersey, New York, and among the Roman Catholics of Maryland. Here the population was much less homogeneous than in either the southern or the northern colonies. The Germans of many sects, early settled in Pennsylvania, beside the English and the Dutch who were the first settlers of New York. The communities were so heterogeneous that a common school for the community dominated by one sect was impossible.² The people were all interested in education and established parochial schools in which each

1. Dexter: "History of Education in the United States, page 10.

2. Ibid., page 13.

The first part of the paper discusses the importance of the study and the objectives of the research. It also provides a brief overview of the methodology used in the study. The second part of the paper presents the results of the study and discusses the implications of the findings. The third part of the paper concludes the study and provides some final thoughts on the research.

The results of the study show that there is a significant relationship between the variables studied. This finding is consistent with the previous research in this area. The implications of the findings suggest that there is a need for further research in this area.

The study has some limitations, which are discussed in the paper. These limitations include the sample size and the scope of the study. Despite these limitations, the study provides valuable insights into the relationship between the variables studied. The study also provides some practical implications for the field of study.

sect provided for the education of its adherents. As would be expected, religion received marked attention in these schools, but usually of a narrow sectarian nature.¹

The third type was the common school of Massachusetts and the other New England States. Here the communities were homogeneous and intensely religious. Hence a community school and a parochial school would be identical. Dexter in his "History of Education in the United States," calls attention to the fact that "never since, in the history of our country has the population as a class been as highly educated as during the first half century of the Massachusetts settlements. One man in every two hundred and fifty had been graduated from an English university, and both clergy and laity had brought from home enviable reputations for superior service in church and college."²

Summary

The impetus given to general education by the Reformation was tremendous and far-reaching in its consequences. It created a demand for a school system which would give to the masses the opportunity for an education in order that they might read and interpret the Scriptures and rule their conduct accordingly. The persecutions and religious conflicts following the Reformation drove many from their native homes and led to the settlement of many of the American colonies. These settlers, predominantly Protestant,

1. Brown, "A History of Religious Education in Recent Times," page 32

2. Ibid., page 33.

demanding training for their children in the rudiments and set about early to establish schools. The parochial and common school system grew up in the central and New England colonies, but in the south where the population was more widely scattered, the old English system was followed. The children of the poor, as apprentices, were taught to read, but the wealthy boys and girls, - the ruling class, were given special training by private tutors and in the universities. The schools in all the colonies were deeply religious in character.

THESE RESULTS ARE IN ACCORD WITH THE
FINDINGS OF OTHER STUDIES WHICH
HAVE SHOWN THAT THE USE OF
STIMULANTS INCREASES THE
ACTIVITY OF THE CENTRAL
NERVOUS SYSTEM AND
IMPROVES THE PERFORMANCE
OF THE INDIVIDUAL IN
VARIOUS TASKS. THE
EFFECTS OF STIMULANTS
ARE MOST PROMINENT
IN THE CASE OF
INDIVIDUALS WHO
ARE SUFFERING FROM
FATIGUE OR
LACK OF SLEEP.

CHAPTER II

THE EVOLUTION OF THE SUNDAY SCHOOL

Chapter II

The Evolution of the Sunday School

The Weakening of the Religious Theory of Education

The dominance of the religious motive in general education in the early colonial period has been pointed out. Popular education was but a phase of religious activity. The early school-house was the church building, the curriculum was entirely religious and the school-master was either the clergyman of the community or the assistant minister, who was called upon to do various duties connected with the church, such as digging graves, ringing the church bells, and visiting the sick of the parish.¹ Slowly, but very surely, a noticeable weakening in the hold of the religious theory took place as the first settlers passed away. The decline of religion was noted by the Association of 1714, when they took into serious consideration the "many evident tokens that the glory has departed from us." By this time the religious training in the schools seems to have consisted chiefly of opening and closing exercises, including Scripture reading and prayer. A certain amount of catechizing was carried on but in many places it was neglected altogether.² This general decline in religion as well as in general education may be attributed to many causes: (1) The rude frontier life of the people, which demanded constant alertness against Indian attacks, and all the time and energy of the entire family to perform the household tasks, cultivate the farm, provide

1. Michael, "The Sunday School in the Development of the American Church," page 28. 2. Stewart, "A History of Religious Education in Connecticut," page 58.

clothing for all the family, and left little time for education. Family worship of a sort still persisted in many frontier homes; (2) The scattered population which made schools and school-masters difficult to maintain; (3) The diversity of sects and the difficulty of teaching a religion which was non-sectarian; (4) Dissensions within the denominations and increase of Dissenting congregations; (5) The rise of trade and civil interests; (6) The breakdown of connections with the Church of England and of dependence on the supervision and direction of the state church; (7) Dissatisfaction with the gloomy religious material of the early textbooks and the demand for more practical studies; (8) Introduction of new motives and aims for education; (9) Weakening of the religious town-government as the civil democratic power grew stronger; (10) Disasters of war, crop failure, fire, shipwreck and pestilence which left the people too poverty stricken to contribute to education.

This weakening process was evidenced in: (1) the relaxation of the old religious intolerance in religious matters; (2) the substitution of new text books which contained little of the gloomy religious material of the earlier books; (3) the gradual discontinuation of the catechetical instruction by the clergy;¹ (4) legislations ignoring the old religious aim in all education; (5) the neglect of family worship. All these are but evidences of the general relaxation of religious instruction preceding the American Revolution. During the eighteenth century various attempts were

1. Pray, "The History of the Sunday School," page 199.

made to remedy the defects in the social order by Revivals of religious endeavor. ¹ Such "soul-stirring" ministers as Jonathan Edwards, in New England, and Asbury and Pillmore in the southern states greatly affected the religious life of the colonists.

Forerunners of the Modern Sunday School

Coincident with the growth of religious tolerance and the weakening of religious influences in America, the Church of England redoubled its efforts to hold the children of its adherents by the organization of parish schools and the creation of a vast number of charity schools. ² In 1701, the Society for the Propagation of the Gospel in Foreign Parts (commonly known as S.P.G.) was founded to do missionary work in America. In 1702, missionaries were sent to America, and they were soon to be found in all the colonies but no schools were founded for several years. ³

The first school of the Society was opened in New York City. William Huddleston, who had been conducting a school of his own there, was, in 1709, placed upon the society's payroll "upon condition that he should teach forty children gratis." Under different masters and with varying fortunes, the school was supported by the Society until 1783, when the United States declared her independence of the Mother Country and started on a career of her own. Meanwhile Trinity Church had come more and more to

1. Michael, "The Sunday School in the Development of the American Church," page 44.

2. Cubberley, "A Brief History of Education," page 253

3. Graves, "A History of Education in Modern Times," page 43.

take the initiative in the support of the school and finally accumulated an endowment of five thousand pounds. The institution came to be known as the Trinity Church School and has continued ever since under that name.¹

Schools of this type had been established by the S.P.G. throughout the colonies. For the colony of New York, we possess more or less complete accounts of schools established in Westchester County, at Rye, West Chester, While Plains, Yonkers, and East Chester; in two or three centers on Staten Island; at Hempstead, Oyster Bay, North Castle, Huntington, Brookhaven, on Long Island; among the German Palatinates on the Hudson at New Windsor and at Newburgh; and at Albany and Johnstown. In Pennsylvania there were well known schools in Philadelphia, Lancaster and Chester; similar institutions were supported at Burlington and Shrewsbury and Second River in New Jersey. The S.P.G. schoolmasters seem to have been likewise active in all the other colonies except Virginia.²

The attendance in these schools ranged from twenty to about eighty and as a rule other denominations were received on the same terms as the Church of England members. The character of the course of study is indicated by the books which the society furnished, Horn books, primers, spellers, catechisms, Psalters, prayer books, Testaments and Bibles.³

1. Graves, "A History of Education in Modern Times," page 43.

2. Ibid., page 44.

3. Ibid., 45.

The schools established by the Church of England met with great opposition; open hostility was shown by the Dissenters, Quakers and others who feared the establishment of a National Church similar to that in England. While the society insisted upon the interpretation of Christianity adopted by the Church of England it stood first of all for the extension of religion and education to virgin soil in America. Because of the opposition to the charity schools, the Society was forced to give up its schools, and in 1783 had entirely left the country.

Robert Raikes and his Sunday School

A variety of charity school, quite unlike the schools just mentioned, sprang up in England near the close of the eighteenth century under the name of "Sunday Schools." The moral conditions in England, especially in the manufacturing cities, where child labor, with all its attendant ignorance, squalor, and vice are to be found, were very low, and Robert Raikes of Gloucester, "being distressed over the ignorance and bestiality of the poor children who had had no chance to learn better habits," in 1780, gathered some of them off the streets, into his own home for study on Sunday.¹ Raikes tells us that pin-making had been an important industry at Gloucester from the early part of the seventeenth century. Many small children from the city and surrounding regions were employed. Vast numbers of them were uneducated and away from parental

¹ School"
1. Harker, "The Work of the Sunday," page 22.

restraint and moral supervision. On Sunday, when the factories were closed gross immorality broke out among the children.¹

One morning Mr. Raikes went into the suburbs of Gloucester, and seeing a group of children at play, he asked a woman whether they belonged to that part of the city or not. The woman replied: "The street is filled with multitudes of these wretches who, released from employment, spend their time in noise and riot, cursing and swearing in a manner so horrid as to convey to any serious mind an idea of hell rather than any other place."

He opened a school in Sooty Alley under the direction of a Mrs. Meredith, to whom he paid a very small amount every Sunday to train the children. A few months later, he started another school at Southgate Street, and further schools were soon established. In an account given by Mr. Raikes to Mr. Townley, later published in the Gentleman's Magazine, he said: "All that I require are clean hands, clean face and hair combed. If you have no clean shirt, come in that you have on." The children received in the school were from six to fourteen years of age.² The pupils were "to come soon after ten in the morning and stay till twelve; they were then to go home and stay until one; and after a reading lesson, they were to be conducted to church. After church they were employed in repeating the catechism till halfpast five, and then to be dismissed with the injunction to go home without making a noise; and

1. Harker, "The Work of the Sunday School," page 23.

2. Harris, The Story of Robert Raikes, " page 47.

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by no means to play in the street."¹

The formal instruction in these schools was very rudimentary. It consisted, at the best, in teaching pupils to read in the Bible, spell, write, and absorb the elements of religion. The religious training did not emphasize any particular creed, and was not obscured by sectarian bitterness.²

Robert Raikes was also the editor of the Gloucester Journal and the success of his work in a great measure was due to the publicity which he was able to give to it through the columns of his paper.

One of the influential friends of the Sunday School movement was John Wesley, who incorporated Sundays Schools as one feature of his religious "societies."³ Wesley, upon the occasion of his visit to Georgia in 1737, made the first attempt in America to establish a Sunday school, in Savannah. The idea amounted to practically nothing until it was worked out anew by Robert Raikes years later.⁴

The Sunday Schools were a success from the start, and soon spread to every county of the United Kingdom.⁵

The Charity schools were religious in character,

1. Harker, "The Work of the Sunday School," page 22.
2. Graves, "A History of Education in Modern Times," pages 49
3. Ibid., page 50
4. Cubberley, "A Brief History of Education," page 337
5. Graves, "A History of Education in Modern Times," page 50.

The first part of the document discusses the importance of maintaining accurate records of all transactions. It emphasizes that proper record-keeping is essential for the company's financial health and for providing reliable information to stakeholders. The document also mentions the need for regular audits to ensure the accuracy of the records.

The second part of the document outlines the company's policy on employee conduct. It states that all employees are expected to adhere to a high standard of ethical behavior and to follow the company's code of conduct. Any violations of this policy will result in disciplinary action.

The third part of the document describes the company's commitment to environmental sustainability. It details the various initiatives the company has implemented to reduce its carbon footprint and to promote sustainable practices. The document also mentions the company's goal of achieving net-zero emissions by a specific date.

The fourth part of the document provides information about the company's upcoming projects and initiatives. It includes a timeline of key milestones and a list of the resources allocated to each project.

The final part of the document contains a list of contact information for key personnel. This includes the names, titles, and phone numbers of the company's executives and department heads. The document also provides information about the company's website and social media channels.

whereas the Sunday Schools were primarily to remove illiteracy, and to give employment to idle brains and hands of the under-privileged children of Gloucester. The Sunday School was at first bitterly opposed by the Calvinistic Puritans who thought secular instruction on the Sabbath was nothing less than a sacrilege, and that the employment of lay teachers "threatened the integrity of the ministerial calling."¹

The First Sunday Schools in America

Even a century before the work of Robert Raikes, Sunday schools exclusively for religious teaching had been held in the colonies,² but the first school patterned after the English schools, was organized in 1786 at Hanover County Virginia, by Bishop Asbury in the hope of combating ignorance, infidelity and sectarianism that were rampant after the Revolution. Another school was established in the same year by William Elliot in his home. Each Sabbath afternoon he instructed the white boys "bound out to him," and the girls in his charge, together with his own children. Soon the children of neighbors and friends were admitted. The Negro slaves and servants were similarly taught at another hour. All were taught to read in order that they might interpret the Scriptures for themselves.³

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1. Michael, "The Sunday School in the Development of the American Church," page 41. 2. Cubberley, "A Brief History of Education," p. 357
3. Brown, "A History of Religious Education in Recent Times," page 48

Bishop White, the first bishop of Pennsylvania, at the close of the War of Independence was much alarmed by the seeming decay of "the moral fiber of Christians." He spoke of the "streams of corruption that polluted our religion at the depths,"¹ and "on Sundays the prayers of the clergy and the praise of the not numerous worshippers in the churches of the larger cities were often drowned by the riotous and blasphemous clamor of the younger element outside."² In 1788, during a stay in England, he was impressed with the work of the Raikes' schools, and upon his return to Philadelphia, he proposed a plan for the organization of schools according to the Raikes' pattern.³ It was not until 1790, however, that any action was taken on his proposals. In December of this year, (1790) a meeting was held in the city of Philadelphia "for the purpose of taking into consideration the establishment of Sunday Schools in that city." At a meeting on the twenty-sixth of that month, a constitution was adopted for the "First Day or Sunday School Society." The object of the society was thus stated in the preamble of the constitution: "Whereas the good education of the youth is of first importance to society, and numbers of children, the offspring of indigent parents, have not proper opportunities of instruction previous to being apprenticed to trades; and whereas, among the youth of every large city, various instances occur on the first day of the week called Sunday- a day which ought to

1. Michael, "The Sunday School in the Development of the American Church," page 50. 2. Ibid., page 51. 3. Ibid., page 54.

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TO: THE DIRECTOR, NATIONAL BUREAU OF STANDARDS
WASHINGTON, D.C. 20535
FROM: DR. J. H. GOLDSTEIN
RE: A REPLY TO YOUR LETTER OF JANUARY 15, 1968
CONCERNING THE PREPARATION OF A
MEMORANDUM FOR THE RECORD.

YOUR LETTER OF JANUARY 15, 1968, WAS RECEIVED
ON JANUARY 16, 1968. IT WAS
FORWARDED TO THE APPROPRIATE
DEPARTMENTAL OFFICIALS FOR
THEIR CONSIDERATION.

THE RESULTS OF THEIR CONSIDERATION
WILL BE FURNISHED TO YOU
AS SOON AS THEY ARE AVAILABLE.
YOUR COOPERATION IN THIS
MATTER IS APPRECIATED.

VERY TRULY YOURS,
J. H. GOLDSTEIN

be devoted to religious improvement- being employed to the worst purposes, the depravity of morals and manners: It is therefore the opinion of sundry persons, that the establishment of Sunday Schools in this city would be of essential advantage to the rising generation.¹ During the first year the number of the schools was increased to three, each of which contained nearly two hundred scholars. They were taught in the main by paid teachers, usually the schoolmasters of the neighboring schools. The sessions were from eight to half past ten before morning service, and from half past four to six after evening worship. The lessons were confined to reading and writing from the Bible, but scholars who had not learned to read were given spelling books and primers.² The real religious part of the work was not very large and the schoolmasters were not always good trainers in morality;³ oral religious instruction was denied the scholars and no other good seems to have been contemplated than improvement in the common rudiments of reading, writing, and decency of behavior.⁴ To promote morality books were loaned to the scholars for their own and their parents' perusal.⁵

In 1797 A Sunday School was formed in the city of Pawtucket Rhode Island, designed for secular instruction, and in 1809 a Moral Society was formed in the city of Pittsburg, Pennsylvania,

1. Pray, "The History of the Sunday School," page 206.

2. Michael, The Sunday School in the Devel. of Amer. Ch., page 56.

3. Ibid., page 57.

4. Pray, "The History of the Sunday School," page 208

5. Michael, page 57.

for the "suppression of vice, reformation of manners, and the propagation of useful manners." These first Sunday Schools were not under the control of the church, but were "undenominational," the work of individual philanthropists. The Puritan opposition to secular instruction on the Sabbath, and the teaching of the children by laymen and women, led to denominational efforts. Services were held on Sunday evenings in the school house and they were just like the ordinary religious services of the denomination. To match the manifest advantages of the First Day schools, sessions were held on Thursday nights, in which lessons were heard and general instruction in secular subjects was given.¹ The Presbyterians of various congregations of Philadelphia formed an organization known as the Evangelical Society and their work corresponded to that done by the Puritans.

The First Schools in America under Church Auspices

In the fall of 1814, Jackson Kemper and James Milnor, Bishop White's assistants in Philadelphia, began an afternoon Sunday School in Christ's Church, and this was the first school officially operated by any religious organization in America.² Asa Eaton began a Sunday School at Salem Street or Christ church, Boston, which was the first of the schools strictly for religious instruction in New England.

In addition to the efforts of the various denominations a large number of private individuals formed themselves into

1. Michael, "The Sunday School in the Develop. of the Amer. Church," p 61

2. Ibid., page 64

local unions operating church schools in places where the churches could not reach.¹

In 1816, the Sunday Schools of the city of Philadelphia came together in the formation of the "Sunday and Adult School Union." This society extended its work to all parts of Pennsylvania, so that in 1824 the Union had under its care seven hundred and twenty three schools, seven thousand teachers and fifty thousand pupils.

The general movement for the establishment of Sunday Schools in New York was delayed because of the thinly scattered population and the strongly established free, common and parochial school. When it began, however it had the advantage of a careful study of the work of the Sunday Schools of Pennsylvania. It started in 1816, with the organization of the Female Union for the Promotion of Sunday Schools, and soon afterwards the men of the city organized the New York Union to take care of the religious instruction of the boys.

"The Sunday and Adult School Union", organized in Philadelphia, came to take in some of the societies of New York and other states. In 1824, this organization was replaced by the American Sunday School Union, designed to include all the schools connected with Evangelical Churches in the United States.²

A Typical Sunday School before 1860.

In most of the early Sunday Schools, there were two de-

1. Michael, "The Sunday School in the Development of the American Church," page 65.

2. Brown, "A History of Religious Education in Recent Times," page 50

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partments, recognized "the infants and the seniors" or the children and the adults. The schools were essentially for the children, but the adults were permitted to come also. The children were graded into four divisions, according to their ability to read. The first division held those that were able to read in the New Testament; the second, those who could read indifferently well; the third, those unable to read but who could spell two or more syllables; and the fourth, those in the alphabet.¹

The Bible and the catechism were everywhere used and were practically the only materials used for instruction. The main reliance in method of study was upon memorization of the Bible, and the catechism. One scholar is said to have memorized one thousand, seven hundred and fifty two verses; others committed to memory the four Gospels, and it is said that most scholars could recite one hundred verses in an evening.²

The teachers by this time were voluntary teachers who were very much consecrated to their tasks but unfortunately showing more zeal than skill. The duties of the teachers were clearly outlined. Among other things they were to visit the parents of the children who were absent from Sunday School and report the cause to the Superintendent. It was their special duty to impress upon the minds "the necessity for repentance towards God and faith in Jesus Christ." After the close of the school they were to take charge of their respective classes, lead them into church, and sit with them during the service.

1. Michael, "The Sunday School in the Development of the Church, page 74

2. Brown, "A History of Religious Education in Recent Times, page 60

It is refreshing and at times amusing to read the enthusiastic outbursts of eager workers and interested patrons regarding the wonderful work of the Sunday Schools.

Summary

The weakening of the early religious motive in all education has been pointed out and came as a natural result of circumstances attendant upon the founding of a new nation in a new country and the foundation of a democratic government. To combat the evils of such a weakening various attempts were made; the most important of these was the Sunday School of Robert Raikes which gained such popularity in England and influenced the educational work of the colonies to a marked degree. The Sunday Schools were not under Church auspices to begin with but soon became a part of the efforts of all denominations. The Sunday schools were successful from the very start even though they met with some opposition.

CHAPTER III
THE EXPANSION OF THE WORK
OF THE SUNDAY SCHOOL IN AMERICA

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Chapter III.

The Expansion of the Work of the Sunday School

The Work of the Early Leaders in the Sunday School Expansion

"Next to the Reformation," says Rev. Oscar Michael, "perhaps the greatest transformation that has ever happened in the career of the church, was introduced by the Sunday School movement." The ardent zeal of the leaders swept everything before it and the "history of every other religious revival of whatever scope pales before the records of the early Sunday Schools, for fervid utterance and soul-stirring effort on the part of both clergy and laity." ¹ Expressions showing the high opinion in which the work of the Sunday School was held were frequent, such as the "imperishable monument," "casting brilliant luster upon human character," "infinite blessings of the Sunday School."

The story of the spread of the Sunday School movement over America reads like a romance. It is a story of heroic pioneers like Stephen Paxson, who braved the trackless forests, forded rivers, and suffered untold hardships in order to establish Sunday Schools and circulate religious reading matter where there were no other religious influences. It is also the story of devoted laymen who gave their time and money unselfishly, and of great preachers, such as Bullard, Tyng, Bushnell and others, who, far, in advance of the clergy of their day, saw the necessity of beginning religious instruction in childhood, through a gradual normal development, l. Michael, "The Sunday School in the Development of the Church, p 77

preparing the child for Christian citizenship. 1

The idea of Christian Nurture as set forth in Horace Bushnell's book by that name, in contrast to the revivalistic emphasis which had been current in the churches, was the outstanding contribution to the religious education in the middle of the eighteenth century. Mr. Stewart says: "It would be difficult to exaggerate the importance of Bushnell's views of Christian nurture."² Dr. A.C. McGiffert says of his book, "It did perhaps more than any single agency to break down the extreme individualism of the old Puritan theoly in America." The presentation of his doctrine marked the beginning of the shift from the haphazard type of instruction to the psychologically adapted instruction of the present.³

Missionary Expansion

The American Sunday School Union placed the nation forever in their debt by the support of Sunday School missionaries, the preparation of lesson materials, and the circulation of inexpensive reading books. In 1830, at the sixth anniversary of the founding of the American Sunday School Union, held in Philadelphia, it was resolved that: "The union, in reliance upon divine aid, will within two years establish a Sunday School in every destitute place where it is practicable throughout the valley of the Mississippi." The importance and difficulties of the under-

taking will be better appreciated when we consider that the

1. Brown, "A History of Religious Education in Recent Times," page 55, 56

2. Stewart, "A History of Religious Education in Connecticut," page 347

3. Ibid., page 356.

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population of the country at this time, was approximately thirteen million; that "Chicago was only a mud hamlet, not then having attained the dignity of a western village, and that the most of Illinois was a wild prairie or a howling wilderness." The work was heroically done by Stephen Paxson and many others. Many a Sunday school was planned by these pioneers where there was no other form of school or church.¹

The Expansion of the Scope of the American Sunday School Union

In 1832, during one of the anniversary meetings of the American Sunday School Union, some of the members caught the idea of having a conference of Sunday School workers from all parts of the United States to discuss Sunday School problems and methods. As a result the first, the first National Convention was held, in New York City. It was such an enthusiastic meeting and so much real benefit was gained, that it was decided to hold these meetings periodically. At the sixth National Convention because of the presence of a number of delegates from Canada, the name was changed to the International Sunday School Association. For a few years there was no overhead organization, but in 1881 it was incorporated into the International Sunday School Association and has exerted a tremendous influence for many years.

In 1910 there was organized a Sunday School Council of Evangelical Denominations composed of representatives from the different denominations interested in the promotion of Sunday school work. It was the outgrowth of the rising denominational

1. Brown, "A History of Religious Education in Recent Times," page 56

interest and controversy over the matter of curriculum. In February, 1922, these two international, interdenominational organizations were merged as a result of resolutions passed by both institutions. The new organization has come to be known as the International Council of Religious Education. Just as the international organizations had had auxiliaries in each state which promoted the work of the Sunday School in the limited area, so now the states have organized State Councils of Religious Education. The program of the Councils of Religious Education is very broad, and varies in every state. The activities of these organizations include:

1. Community training schools of religion;
2. City and county councils of religious education;
3. District or county councils and conferences for young people;
4. State conferences and conventions;
5. Summer training camps for young people;
6. Assistance in solving problems of local churches.

Improvements in the Sunday School

The leaders in the development of the Sunday School have learned a great many things from the work of the public schools. One of the most important contributions was in showing the need for teacher training. The movement for the improvement of teachers, given a great impetus in Europe by the work and writings of Pestalozzi and made popular in America by Horace Mann and his contemporaries, has had a tremendous influence on the Sunday Schools. The great awakening to the need of special training for teachers had its counterpart in the Sunday School as shown through various

agencies which have contributed to this important work:

1. Community and denominational training schools for lay workers, held during the week, and presenting such courses as: "Child Psychology," "Educational Psychology," "Pedagogy" and the like, under the leadership of teachers of recognized ability.
2. Teacher training courses in the Sunday school for girls and boys of Senior High School age and above; expert teachers are not always available for these classes and the pupils suffer as a consequence, often.
3. Summer training schools and camps which prepare young people for leadership in the program of the church. A notable example of such a training school has been conducted for about twelve years by the International Sunday School Association (now the International Council of Religious Education) at Lake Geneva, Wisconsin. This agency has furnished leaders for all departments of the Sunday School in many communities in both the United States and Canada. Another such school is conducted at Northfield, Massachusetts with some admirable results. Courses in "Religious Education," "Psychology," "Pedagogy," "Sunday School Organization," and "Bible" are offered in these schools. Similar camps and training schools are conducted in practically all states of the union, sometimes under community auspices, denominational Board, or State Council of Religious Education.

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4. College courses in "Psychology", "Pedagogy" "Religious Education," "Bible," "Educational Measurements," and the like prepare better teachers for the Sunday School.
5. Special schools of Religious Education or Departments of Religious Education in universities offer training for the Directors and Supervisors of Religious Education in the local church or community. Such schools give a specialized training which includes: "Child Study", "Sunday School Organization," "Methods of teaching," "Use of measurements and Statistics," as well as a study of the best public school methods of instruction.
6. Reading courses conducted by denominational boards, local churches, or the State or National Council of Religious Education. This allows for the improvement of the teacher at home.
7. Periodicals and books giving the latest improvements in the educational field.

Another improvement in Sunday school procedure gained from public school methods is in the matter of curriculum. Early educational reformers called for courses graded to meet the needs of the growing child and suited to his stage of development. In spite of bitter opposition at times, to changes in the textbooks of the Sunday School, graded lessons for all the departments of the school are now in vogue in practically all parts of the United States. No longer, in any department of the school is the gloomy religious

material, characteristic of early studies, to be found. The subject matter has been brought "down to the earth out of the clouds" and has been more practical in its application to the child's life and experiences.

Every year improved textbooks for the Sunday school are appearing, the work of experts in the field of Religious Education. Notable among the recent contributions are: "Constructive Series," University of Chicago Press, "Abingdon Series," Abingdon Press. Just now the entire lesson series of the Congregational Board is undergoing a complete change and within a year the entirely revised set of lessons will be available from the Pilgrim Press.

Many improvements in methods of teaching in the public schools are being utilized also in the Sunday School:

a. The Project method, so much used now in the public school, is likewise used to a very great extent not only in the Sunday School but in the Daily Vacation Bible schools and the Week Day schools of Religion. Studies of the customs of people in various lands, of the topography of Palestine, missionary and civic enterprises lend themselves very readily to this type of treatment.

b. The socialized recitation in which each child contributes his part, while the teacher guides the progress of the discussion.

c. Supervised study and the use of Silent Reading are of great assistance to the teacher of religion as well as the instructor

in the public schools.

A fourth contribution of the public school to educational practice is the use of objective tests and measurements. In the past, facts, principles and spiritual truths have been taught in the hopes that the need of the individual child were being met. Tests now have been devised which will help to locate the point of failure to accomplish the aim, and thus suggest the place for remedial instruction to begin. Tests of Biblical information to discover whether or not the pupils possess the proper informational basis to understand and appreciate the significance of Biblical characters and events, are now available. They vary as follows: (1) Tests of the degree of comprehension and understanding of the material; (2) tests for the presence or absence of attitudes and ideals which should function in the control of conduct; and of the degree to which these attitudes and ideals are present; (3) tests of specific habits and skills in Christian living.¹

Improvement in the equipment of public schools has made necessary a corresponding improvement in the Sunday Schools. In a few places the latter has kept pace with public school practice, but usually the change has been very slow, in many places because of inadequate funds and the failure to realize its importance. Some schools now have separate assembly rooms for each of the eight departments of the school, and separate classrooms for each of the smaller groups. This is the ideal toward which our schools are working.

1. Hanson, W.L. "Supervision of Religious Education through Objective Tests and Measurements," Boston University, 1924.

A Modern Sunday School

In describing a modern Sunday School the ideal which is rarely consummated and approximated often, but more often followed "afar off," will be taken.

The Organization of the Sunday School

The Sunday school is organized to care for the religious development of all, from the youngest to the oldest and is divided into eight departments, paralleling and going beyond the public school gradation.

Age	Sunday School	Age	Public school
0-3	Nursery Department		Nursery school(not yet part of public school)
4,5	Kindergarten	4,5	Kindergarten
6-8	Primary	6-8	Early Grammar grades
9-11	Junior	9-11	Later Grammar grades
12-14	Intermediate	12-14	Junior High School
15-17	Senior	15-17	Senior High School
18-24	Young People	18-24	State colleges, professional schools.
25-	Adult		- - - - -

The Superintendent of the Sunday School or the Director of Religious Education is at the head of the organization of the school; the superintendents of the departments are responsible to him. The teachers in the various departments are in turn responsible to the Department Superintendent. The following chart will show the organization.

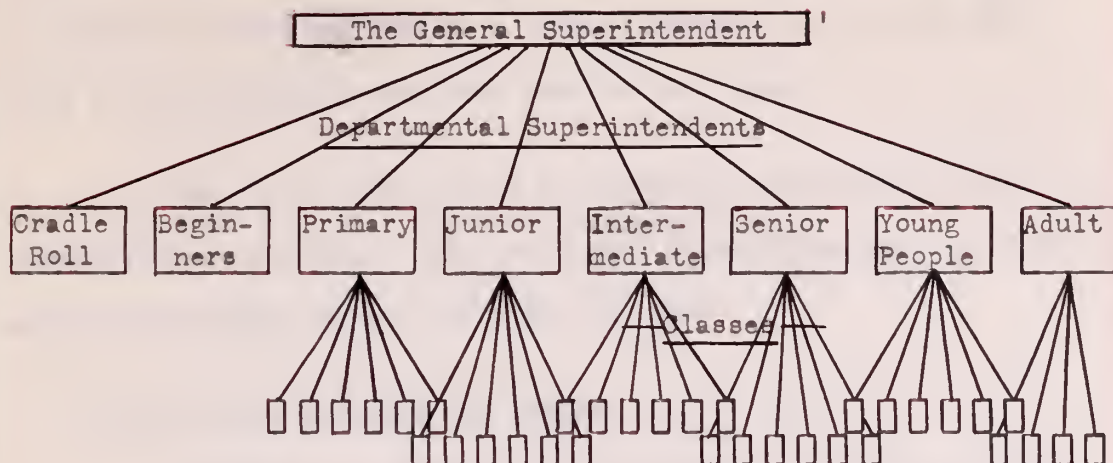
1890

Received of the Hon. Secy. of the Interior
for the purchase of land in the
State of California

the sum of \$100.00
for the purchase of land in the
State of California
for the purchase of land in the
State of California

Date		Amount	
Jan 1	1890	100.00	100.00
Feb 1	1890	100.00	200.00
Mar 1	1890	100.00	300.00
Apr 1	1890	100.00	400.00
May 1	1890	100.00	500.00
Jun 1	1890	100.00	600.00
Jul 1	1890	100.00	700.00
Aug 1	1890	100.00	800.00
Sep 1	1890	100.00	900.00
Oct 1	1890	100.00	1000.00
Nov 1	1890	100.00	1100.00
Dec 1	1890	100.00	1200.00
Total		1200.00	1200.00

Witness my hand and seal this 1st day of January 1890
at Washington D.C.
J. M. Smith
Secretary of the Interior



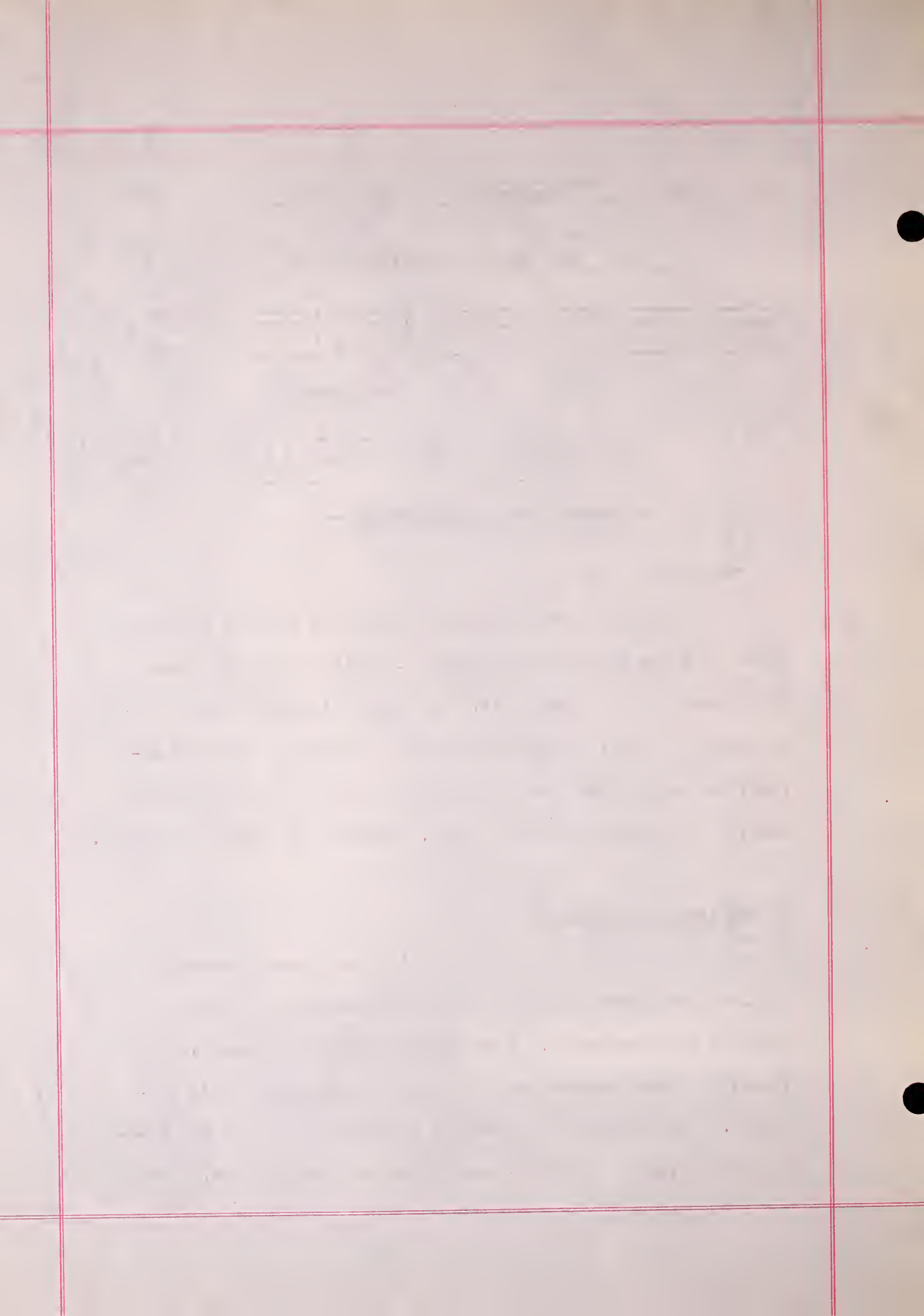
- Sunday School Organization -

The Sunday Session

The Sunday session varies from fifty minutes in some places to a two hour period in others. Both are extreme cases and represent only a few cases. The period is divided up into (1) Worship period; (2) Lesson study; (3) Handwork or other expressional activities. Schools with a longer period have also a time set aside for supervised study, dramatic and other activities.

Equipment and housing

As stated above, the ideal school should have an assembly room for each department with separate class rooms for the groups in the department. (Departments below the primary, are not divided into classes and for them the assembly room is sufficient.) Each assembly room should be equipped to meet the needs of the children of each age-group, toys for the smallest, suitable



pictures for all, worship books for all departments from the Juniors up, musical instrument (piano or organ) for all, and chairs of a size to be comfortable for each group of children.

The class rooms should be equipped with chairs, tables, blackboard and pictures. Any additional decorations such as rugs may be contributed by the individual classes.

Illustrative Material and Library

Illustrative material in the nature of models, pictures, lantern slides, moving pictures, sand tables, etc., should be owned by the Sunday School and placed in a special store room to which each teacher may go for supplies.

Each school should have a library with as large as possible a collection of up-to-date books on subjects such as will be of greatest help to the teachers in the preparation of their lessons, and in their contacts with the pupils. Books which would be profitable reading for the scholars should also be included in the collection of books, such as stirring stories of missionary heroes, Biblical stories in modern speech along with other wholesome volumes.

Instruction in the Sunday School should be raised to the level of public school instruction.

Weaknesses in the Sunday School

Attention will be called in Chapter V to the inadequacy of the present educational agencies as to amount of time

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given to instruction, but before additional time is asked for the best use of the time available now must be made. The following conditions exist:

A. There is a waste of a large part of the thirty minutes allotted for religious instruction through:

1. Trivial causes such as numerous "special days;"
2. Dawdling of the superintendent;
3. Interruptions;
4. Distractions;
5. Failure to supervise the teachers or train them so as to get the best possible work from them;

B. There is additional time available which is not being utilized;

C. One of the greatest weakness is the lack of effectiveness, failure to make every minute count.

Most assuredly additional time is needed for religious instruction but not more time to do poor teaching.

Favorable tendencies in the Sunday School To-day

1. Recognition of the need of teacher training;
2. Dissatisfaction with some of the lesson materials because:
 - a. They are inadequate; or
 - b. They call for specialized knowledge which the teacher does not possess.
3. Efforts to extend the religious instruction to week days.
4. A new conception of the work of the school, and the adoption of the educational method;
5. Attempts to provide adequate buildings for the educational program of the church;
6. A redefinement of aims in Religious Education

1Coe, "A Social Theory of Religious Education," pages 243, 244.

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Part II

CHAPTER IV

THE SECULARIZATION OF PUBLIC EDUCATION

1. *Introduction*
2. *Methodology*
3. *Results and Discussion*

Chapter IV

The Secularization of Public Education

Close relation of church and state in colonial times

The original settlers of all the American colonies possessed the old world idea that there was necessarily a vital relation between church and state. Laws recognizing or authorizing ecclesiastical control in education were most numerous during the colonial period. They were enacted in at least nine of the original thirteen. They may be summed up under three heads: (1) The examination and certification or appointment of teachers by some church authority; (2) the establishment of religious tests for educational officers; (3) the delegation of supervisory, administrative or teaching powers to church authorities.¹ The church organization controlled the affairs of the town and it is said that in many towns the records of the town and church society were kept together.² Stewart tells us that the ministers practically controlled political affairs: "The ministers had always managed things for themselves, for in those days, ministers were all politicians. On election day they had a festival; all the clergy used to go, walk in procession, smoke pipes and drink. The fact is that when they would get together they would talk over who would be the next governor, who the lieutenant governor, and who in the upper house, and their counsels would usually prevail."³

1. Brown, "The Secularization of American Education," page 33

2. Stewart, "A History of Religious Education in Connecticut," page 35.

3. Ibid., page 234.

THEORY

1. THEORY OF THE EARTH'S ORIGIN

The theory of the earth's origin is a subject of great interest and importance. It is a subject which has attracted the attention of many of the greatest minds of the world.

There are two main theories of the earth's origin. The first is the theory of spontaneous generation, which holds that life originated from non-living matter.

The second is the theory of evolution, which holds that life originated from a common ancestor and has evolved through a process of natural selection.

The theory of evolution is the most widely accepted theory of the earth's origin. It is supported by a large amount of scientific evidence.

The theory of evolution is based on the fact that all living organisms are made of cells. Cells are the basic units of life.

Cells are made of molecules. Molecules are made of atoms. Atoms are made of protons, neutrons, and electrons.

The theory of evolution is based on the fact that all living organisms have a common ancestor. This ancestor is believed to have lived about 3.5 billion years ago.

The theory of evolution is based on the fact that all living organisms have evolved through a process of natural selection. This process is based on the fact that organisms with certain traits are more likely to survive and reproduce than organisms without those traits.

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In regard to their attitude toward church and state the colonies fall roughly into four groups:

1. Virginia and Carolina- church of England established by charter and colonial legislation;
2. New York, New Jersey, Maryland- Church of England established by legislative enactment and royal edict only a few years before the Revolution. The states were originally settled by the Dutch Reform Church, Catholics and freemen.
3. Rhode Island, Pennsylvania, and Delaware- no established church and no definite pronouncements against any union of the spiritual and temporal powers;
4. The New England colonies- Plymouth, Massachusetts, New Hampshire, New Haven and Connecticut- congregational form of worship and church government established, and Dissenters and non-conformists were severely persecuted.¹

The close connection between church and civil authority continued throughout the eighteenth century.²

The Evolution of the Public School

A. The common schools established by the law of 1647 in Massachusetts and by similar legislations in all the other New England colonies, laid the foundation for the public school system. As has been shown before, the aim of these schools was primarily religious. A small tuition fee was charged and was paid by the parents for the privilege of sending their children to school; some children unable to pay were taught free of tuition.

B. The Charity school introduced by the Society for the Propagation of the Gospel in Foreign Parts of the Church of England, to all the colonies except Virginia, was for teaching reading,
 1. Stewart, "A History of Religious Education in Connecticut, page 36
 2. Ibid., page 125.

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PASSED AT ITS MEETING OF
MAY 1, 1955

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OF THE UNIVERSITY OF CHICAGO
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spelling, writing and the religion of the Church of England; free books and free tuition were furnished for those children who wished to attend.

C. The Dame School gave very elementary instruction in reading, spelling, and sometimes writing and arithmetic. The children paid a small fee, and the Dame conducted the school in her home, probably at the same time as she was hearing the recitations she was also carrying on her household tasks.

D. The Sunday School of the Raikes type provided limited free instruction for all those children who wished to come. The schools, however, attracted for the most part, only the children of the very poor families.

E. The monitorial schools were introduced direct from England where they had been very popular. Lancaster and Bell evolved a plan whereby a single teacher, with the assistance of a number of brighter pupils, who had been given special instruction, could teach from two hundred to a thousand pupils in one school. The assistants were known as monitors. The schools had the advantage of being cheap, and had the effect of accustoming the people to the idea of school support.¹ Secular subjects were taught primarily.

F. The Infant School, another direct acquisition from England, was to prepare the children for admission to the city schools. In many cities no provision had been made for beginners; they were supposed to gain the elements of reading at home or in the Dame school.²

1. Cubberley, A Brief History of Education, page 339. 2. Ibid., p 361

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G. The American Free Public School system evolved from these numerous early educational adventures, and by the close of the nineteenth century, the American public school system was established in principle at least in all of the northern states. This school was free and equally open to all, under the direction of representatives of the people, and free from sectarian control, and free from any religious teaching.

The Weakening of the Religious aim in education

A. A Half century of transition

The first fifty years following the establishment of the new government may be regarded as a period of transition from the church control idea over to the idea of education under the control and supported by the State. With the coming of nationality and the slow but gradual growth of a national consciousness, national pride and national needs, the gradual development of the natural resources in the shape of taxable property, secular, instead of religious school seem both desirable and possible to a constantly increasing number of citizens.¹

B. Educational Reformers whose work tended toward a secularization of the public schools:

There was no very strong tendency to adopt a purely secular policy in education until the appearance in 1762 of Rousseau's book "Emile". But there were occasional instances of the broadening conception so as to include secular subject-matter in
1. Parker, "A History of Elementary Education in the United States, page 136.

addition to the religious materials, long before Rousseau. 1

Comenius is the most famous representative of the tendency to give secular interests some place in the curriculum, while still retaining the religious motive. It was not the narrow aim of mere ability to read the Bible, but the broader basis of control of natural forces in the development of man as a rational creature in the image of God. Comenius was greatly interested in science and included it in his curriculum for the school along with: "as much economics and politics as is necessary to enable them to understand what they see daily at home and in the state; the general history of the world; the important facts of cosmography and the important principles of mechanical arts." 2 Comenius was the first great reformer to advocate grading children and he had a wide influence over other educational reformers which followed him and put his ideas into practice. His contributions to American Education were:

1. Broadening of the aims of instruction;
2. Broadening of the course of study;
3. Grading of pupils;
4. Discarding things from the child's study which had no practical value;
5. Eliminating rote memory without the understanding of the material.

Locke

Four desirable results of education Locke stated to be "virtue, wisdom, breeding and learning." He stood for a complete

1. Parker, "A History of Elementary Education in the United States, page 138.

2. Ibid., page 142.

secularization in education and his conception of the aim of education was a preparation for life through travel and study. One of the most prominent factors in his system was the use of the child's natural activities, especially his tendency to play. He contended for interesting books to replace the religious reading matter.¹

Rousseau represents a reaction against religious formalism as seen in the Calvinistic repression of children's activities and emotions. Rousseau advocated appropriate activities for each age in the child's development, according to natural instincts and impulses; motor activity had a large place in his scheme of education and utility was the test of instruction.²

Basedow advocated non-sectarian national education, and Salzmann established a model secular school which carried out the ideas of Basedow.

For Pestalozzi the aim of education was "the natural progressive, and harmonious development of all the powers and capacities of the human being."³ He believed that education should be for all, the rich and poor, boys as well as girls; he believed that education was a panacea for all the ills the race is heir to. He laid great stress on observation and made a fight against mechanical memorizing of passages without an understanding of the contents. He believed that sense impression was the only "true foundation of human knowledge" and that mental development was gradual and proceeded according to law. He declared that education

1. Parker, "A History of Elementary Schools in the United States," p142
 2. Ibid., page 162; 3. Graves, "A History of Education in Modern Times," page 137.

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was an individual development, a drawing out and not a pouring in; that the basis of all education exists in the nature of man.

Horace Mann and the Public School System

Horace Mann was greatly influenced by the work of Pestalozzi and had much to do with the educational revival in the latter part of the second decade of the eighteenth century. He was made the first secretary of the first State Board of Education, and held the position for twelve years. He made a hard fight for the establishment of normal schools and the removal of the Bible from the public schools as a book for instruction. He advocated the reading of the Bible without comment. Cubberley says of his work: "No one did more than he to establish in the minds of the American people the conception that education should be universal, non-sectarian, and free, and that its aim should be social efficiency, civic virtue and character rather than mere learning or the advancement of sectarian ends. Under his practical leadership an unorganized and heterogeneous series of community schools were welded together into a state schools system."¹

Signs of the Weakening of the Religious Theory in Education

1. The elimination of religious materials from the curriculum was one of the most noticeable evidences of the change from the religious to the secular aim in education. In the old colonial days the content of instruction was colored with the somber hue of the theology of the period. Some of their teachings

¹ Cubberley, "A Brief History of Education," page 380

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were that: (1) The child was wholly depraved; (2) Man was unable to help himself; (3) Only a part of mankind was to be saved.¹ With the growth of secular interests among the people, secular subjects were given a place, and religious teaching, first given a minor place, and then entirely displaced. There was no sudden change from religious to non-religious education. With the introduction of improved methods and new discoveries in natural science, came dissatisfaction with the gloomy religious material of early times.² No wonder they became disgusted with books which contained such lines as: "Your child is never too little to go to hell," and gladly replaced them

Neglect of religious education in the homes

Family worship and training suffered decay in the latter part of the seventeenth century. Religious instruction had so notably declined by the year 1684 that the General Court deplored "the neglect of catechizing the children and servants and the want of family prayer."³

Broadening of the curriculum

History, geography, the natural sciences, literature, languages, and more practical subjects found a place in the curriculum of the schools as the interests broadened and the needs of an increasingly complex life demanded.

State Control of Education

State school officers were elected who should see that

1. Stewart, "A History of Religious Education in Connecticut," page 59

2. Ibid., page 60

3. Ibid., page 65

school laws were carried out, and who should act as school supervisors. Later, a State Board of Education was organized in Massachusetts to investigate conditions, report facts, expose defects and make recommendations to the legislature.

Causes of Secularization in the United States

A. New Aims in Education

The purposes in establishing schools were no longer to be for "raising up leaders in church and state," or "to advance the principles of the Christian religion." Knowledge, and professional, industrial and agricultural skill were exalted instead. Education was looked upon as the well-rounded development of the whole child to take his place in a democratic society.

B. Religious Toleration

Our schools and our state, established on the principle of religious freedom which guarantees to all the right to worship God according to the dictates of his conscience, have been put at the mercy of minorities in the matter of religious conviction. Whenever a group or an individual has chosen to object on what he avowed to be conscientious grounds, to any feature of the program of the schools, that feature has usually had to be eliminated.¹

C. Difficulty of maintaining a religion which is not sectarian

Any teacher in giving instruction in religion is of necessity influenced by her beliefs and her own denominational teachings, and imparts these, perhaps unconsciously, to her pupils.

1. Weigle, "Education for Christina Service," page 306

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The parents and the board of education in a predominantly Protestant community would naturally see to it that the teachers of that faith were chosen. Likewise, ecclesiastical organizations bring influence to bear if they think the strength of their institution is being threatened by the teaching of the public schools. The Catholic church claims the exclusive prerogative of teaching everything under the category of character formation.¹ In strictness, the state, according to them, has no right to teach morals. The Bible they regard as a sectarian book, and they are opposed even to the reading of the Scripture in the schools.

D. Clash of competing religious bodies

The common schools became a fruitful source of contention between the Catholic and Protestant leaders after the influx of Irish and German immigrants. Textbooks had very largely dropped all definitely religious material by 1835, but it was customary to have religious exercises in the form of reading the Bible and prayer. To all such religious services the Catholic leaders objected, upon the grounds that they could not conscientiously subject their children to religious instruction not carried on by their own teachers. The Catholic population undertook to duplicate the common school system by establishing a parallel parochial system. The burden of double taxation, since they were taxed for both common schools and parochial schools, aroused the Catholics to struggle for a proportion of the public school funds commensurate with their numbers. Their appeals were denied. Horace Bushnell, a great defender of the common

1. Coe, "A Social Theory of Religious Education," page 219.

The first part of the paper discusses the importance of the study and the objectives of the research. It then proceeds to a literature review, highlighting the key findings of previous studies in this area. The methodology section describes the research design, data collection methods, and the statistical analysis used. The results section presents the findings of the study, and the discussion section interprets these findings in the context of the research objectives. The paper concludes with a summary of the main points and suggestions for future research.

The second part of the paper focuses on the implications of the study for practice and policy. It discusses the potential benefits and challenges of implementing the findings in real-world settings. The paper also addresses the limitations of the study and the need for further research. Finally, the paper provides a conclusion and a list of references.

school system, with other Protestant leaders, insisted that common schools must be kept at all costs to preserve American ideals and institutions.¹ There were heated contests in New York City, Massachusetts and elsewhere for a division of the state funds.

But all the trouble from clashes of competing religious bodies was not caused by the Catholic and Protestant disputes. Prof. Weigle says: "The secularization of American public education is due chiefly to the wide differences among us in religious belief, and especially to the fact that we have held our different religious views and practices in so jealous, divisive and partisan a fashion. It is in the name of religion that religion has been taken out of the public schools of this country. The secularization of the schools of Connecticut began as a result of the conflicts of the Congregationalists, Separatists, Episcopalians, Baptists and Methodists."² The secularization of the schools of Massachusetts was one of the consequences of the strife between the Unitarians and the Trinitarians in that state.³

E. Economic and Industrial changes

With the broadening of the interests to include the complicated problems of social and industrial life, a corresponding broadening of the aims of instruction is called for. With the growth of cities, with their diversity of population, a new type of education for democracy and citizenship became necessary .

1. Stewart, "A History of Religious Education in Connecticut," page 219
 2. Weigle, "Secularization of Public Education," page 91, Religious Education, Vol. XXII. 3. Ibid., page 92.

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F. Ideals of a Democracy

With the growth of the spirit of democracy a new basis for universal education which was non-sectarian, developed.

Legislations showing the gradual secularization of public education

Most of the enactments in which the religious purpose was dominant bear dates prior to 1776. For this reason the attainment of American nationality may well be taken as the dividing line between the dominance of the religious aim and that of secular in educational affairs. It was six or eight decades later before the secular movement was in full swing, having gradually gained momentum in the intervening period; but with 1776 the incorporation in our educational laws of distinct avowals of religious instruction practically ceased.¹

An example of legislations which show the gradual secularization of education is shown in the laws and constitutions for the Northwest Territory. The Ordinance for the government of the Northwest Territory stated: "Religion and morality being necessary to good government and the happiness of mankind, schools and the means of education shall forever be encouraged." When, in 1802, Ohio was admitted to the Union her constitution read as follows: "Religion and morality and knowledge, being essentially necessary to the good government and happiness of mankind, shall forever be encouraged by legislative provisions not inconsistent with the rights of conscience." This was revised in 1851 to read: "Religion,

1. Brown, "The Secularization of American Education," page 5.

morality and knowledge being essential to good government, it shall be the duty of the general assembly to pass suitable laws to protect every religious denomination in the peaceable enjoyment of its own public worship, to encourage schools, and the means of instruction."

In 1851 reference to religion is entirely left out. "Whereas knowledge and learning generally diffused through a community being essential to the preservation of a free government, it shall be the duty of the general assembly to encourage by all suitable means, moral, intellectual, scientific and agricultural improvement.

Michigan, in 1850, made the list still briefer. "The legislature shall encourage the promotion of intellectual, scientific and agricultural improvement."

In the constitution of Illinois there is no trace of the original; and, in Minnesota, in 1857, the constitution stated: "The stability of a republical form of government, depending mainly upon the intelligence of the people, it shall be the duty of the legislature to establish a general and uniform system of schools."

At last not even morality is mentioned in the constitution and intelligence alone is stated as the main support of the republic.

PART III

THE WEEK DAY SCHOOL OF RELIGION

Chapter V

The Beginnings of the Week Day Church School

Chapter V

The Beginnings of the Week Day Church School

Results and Dangers of a Complete secularization of the Public school

A. Results

The constant increase of emphasis upon civic and social aims in public education, along with the increased demand for vocational training, to the neglect of moral and religious training is one of the most evident results of the complete secularization of the public school. The curriculum has been enriched and broadened the activities have become so numerous that it often seems that the school regards itself as being responsible for every hour of the child's life and every aspect of his person except his moral and spiritual development.¹

The public school backed by the state with its annual grants of money running into the millions of dollars, has made rapid strides forward, and the Sunday School dependent on voluntary subscriptions for its maintenance has been far outstripped. "The Sunday School," says Henry Frederick Cope, "is an educational institution carried on in a church which largely rejects educational method."² So many churches have not awakened to the importance of the educational program of the church and give very reluctantly to the work of the Sunday School. The following diagram, taken from the Indiana Survey shows relative expenditures of a number of Indiana churches for their schools and for other purposes. This shows the relative importance given to the educational program of the church.

1. Cope, "The Week Day Church School," page 17. 2. Ibid., page 21.

THE HISTORY OF THE UNITED STATES

OF THE UNITED STATES OF AMERICA, FROM THE FIRST SETTLEMENTS TO THE PRESENT TIME.

BY

JOHN F. JOHNSON, ESQ., OF NEW-YORK.

IN TWO VOLUMES. VOL. I.

NEW-YORK: PRINTED BY J. JOHNSON, 1792.

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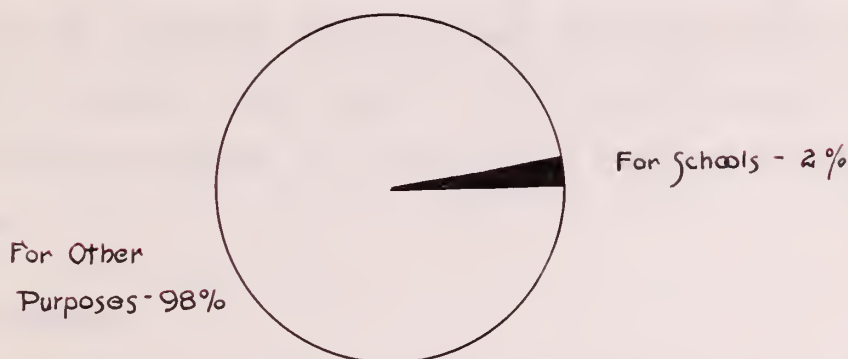
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RELATIVE EXPENDITURES OF A NUMBER
OF INDIANA CHURCHES FOR THEIR SCHOOLS
AND FOR OTHER PURPOSES¹



The comparison of the amounts spent for secular and for religious education is no less striking. In a recent Interchurch World Survey a typical New England city for public instruction, it was found that the average cost per child for the city was as follows:

Household arts\$31.40
Manual Training.\$26.26
English	\$16.00
Science.\$12.00
History and Economics.\$ 8.00
Total	<u>\$93.66</u>

In this same city an average of \$1.04 per child was spent for religious education. The statistics in the Indiana Survey show that this was not underestimating the average amount spent for religious education.

¹.Athearn, "Indiana Survey," page 267, Vol I.

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In the 160 churches reporting, the amount of money expended per pupil in average attendance for textbooks, lesson helps, papers and supplies, one half of the churches spent \$.989 or under, and the most common expenditure was from \$.90 to \$.99.¹

The public school has at least five hours of the child's time per day, or twenty-five hours per week for well directed secular education; the Sunday school, at best, has only an hour of worship and recitation. This ratio of 1 to 25 leads the child to give a corresponding valuation to the work of the religious and secular agencies.

B. Dangers

Children cannot help but note the exclusion from the public school, and mark the discrepancy between the elaborate provision which we make, through the public schools, for education in everything else, and the poor provision which we make through our Sunday schools for their education in religion. Even though neither we nor they may be fully conscious of the fact, impressions are made which will operate inevitably to discredit religion in the minds of the children as being relatively unimportant, or irrelevant to the real business of life, or intellectually negligible, or a mere matter of personal taste or preference.² The church is no longer the institution of central importance in the thought of most American homes, and church going is neglected for other interests

1. Athearn, "The Indiana Survey," page 251

2. Weigle, "The Secularization of Public Education," Religious Education Vol. XXI, Feb. '26, page 91.

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because religious knowledge has come to be considered a side issue, to be considered, if convenient, on Sunday and forgotten for the rest of the week.

The enriched curriculum, too, has its dangers. The schools now afford instruction and training in such subjects as the physical and the biological sciences and their applications; cooking, sewing and household economics; wood-working, metal working, and the various trades; agriculture and stock raising; stenography, commercial subjects, journalism; the fine arts, physical education, personal hygiene, the principles of public health and so forth. A multitude of new duties have been thrown upon the public school. The schools to-day are expected to be a sort of reproduction, on a small scale, of life itself.¹ John Dewey, the philosopher of this movement, considers social efficiency the end of education, and the school a miniature republic. Within the school, children learn by working together, developing originality, initiative, responsibility, and engaging in projects which call forth these qualities.

The schools our state has built are fast approaching the fulfillment of Prof. Dewey's theory. When these public schools, which purport to be a transcript from life itself, ignore or slight religion, there is but one conclusion that sensible children can draw, namely that religion is a negligible factor in human life.²

¹Weigle, "The Secularization of Public Education," Religious Education Vol XXI, Feb. 1926, page 91.

²Ibid., page 92.

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A third danger lies in the fact that the school system robbed of every trace of religious teaching may render the state a fosterer of non-religion and atheism. ¹

Inadequacy of the Customary Agencies of Religious Education

As to time

In the United States, so far as Protestant children are concerned, religious instruction is confined to a thirty minute period of Sunday school with a few exceptions such as mission study bands, Daily Vacation Bible school, Y.M.C. and Y.W.C.A. classes, Bible study for credit in the public schools, and an increasing number of classes in week day schools of religion. The present program of fifty-two lessons is subject to serious reductions:

(1) Even those enrolled do not attend with general regularity. The school has no standards of regularity that approach those of public education. Probably the average number of periods is usually under thirty.

(2) The vacation period reduces the periods to forty even for very regular attendants.

(3) Further reductions occur when the class hour is shortened for "special occasions."

(4) The customary thirty minutes in most classes is seriously cut down by interruptions.²

A very liberal estimate would place the annual total of instruction for the average student enrolled in the Sunday school not more than eighteen hours. When we compare this total with the

1. Weigle, "The Secularization of Public Education," page 61
2. Cope, "The Week Day Church School," pages 13, 14.

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amount of religious instruction given by Catholics and Jews we are amazed. The following diagram will give comparative estimates.

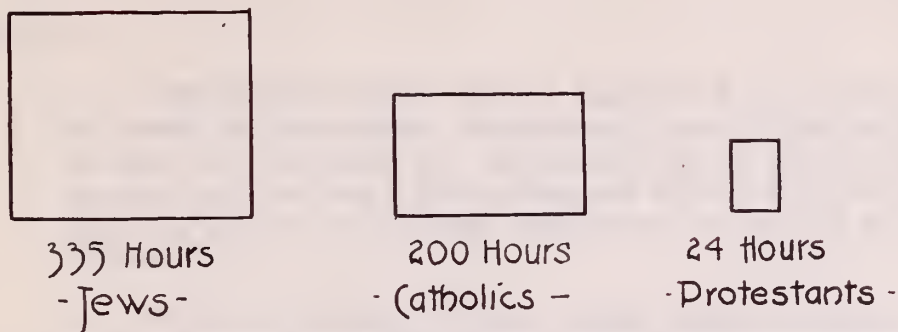
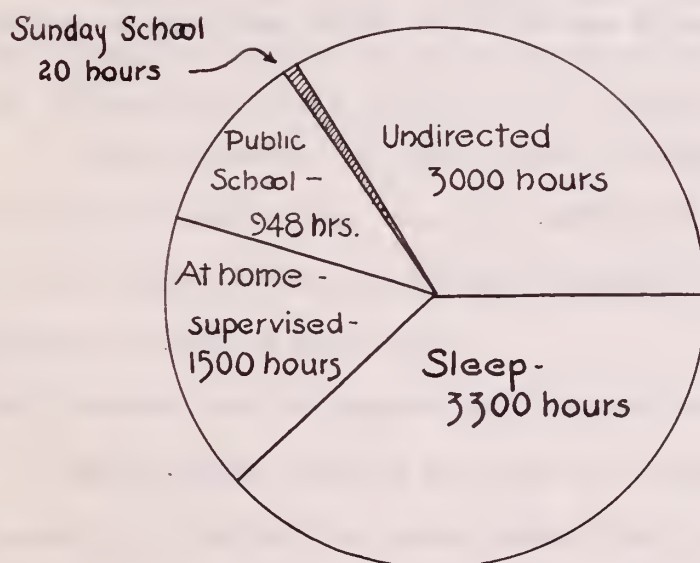


Diagram showing a comparison of the number of hours for religious instruction given by Jews, Catholics, and Protestants in the United States. 1

The following shows the division of the average child's time:



Division of a Year's time for the average Child. 2

1. Ikenberry, "The Daily Vacation Bible School," page 12.

2. Ibid., page 13.

Figure 1 shows the three different types of cells that are used in the experiment. The first cell is a standard cell, the second is a cell with a variable resistor, and the third is a cell with a variable capacitor.



The first cell is a standard cell, the second is a cell with a variable resistor, and the third is a cell with a variable capacitor. The first cell is a standard cell, the second is a cell with a variable resistor, and the third is a cell with a variable capacitor.

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As to teaching force

From the Indiana Survey the following is taken to show the type of teachers which are employed in the Sunday Schools of America.

"The Indiana Sunday School teachers are the mature men and women of the church, who assume, in addition to the duties of home and business, the responsibility of three types of service to the local church because of the profound conviction that the work is of supreme importance and worthy of sacrificial service." 1

There are as many Indiana Sunday school teachers who have had three years of high school training as there are those who have not had that amount of schooling. Two hundred thousand pupils are taught each Sunday morning by Indiana teachers who have had less than ten years of schooling. 2

The professional training of Indiana Sunday school teachers is negligible. 3

Compared with the rural public school teachers of Indiana, it may be said that 87.7% of all of the Sunday school teachers of Indiana fall below the lowest standards which are accepted by the state for rural public school teachers. 4

This evaluation of the teachers of Indiana may be said to represent in a general way, teaching conditions in a large part of the United States. Some states would probably be ahead and some sadly behind the work in this state.

As to supervision of teachers and instruction

On the whole there is practically no supervision in the Sunday schools. In a very few cases, where there is a Director of Religious Education or a Superintendent with some training, supervision has come to be practiced. In most cases no means by which

1. Athearn, "The Indiana Survey," page 383

2. Ibid., page 403

3. Ibid., page 403.

4. Ibid., page 443.

As to financial Support

As shown above, the average expenditure for each child's religious education amounts to about \$1.04 as over against \$93.66 spent per year for his education in the public schools. This is vastly inadequate.

As to housing and equipment

Compared with the equipment of the public school, which in use all the week the Sunday school ranks very low, but "nothing has been more evident in church work in the last few years than the increased prominence given to religious education. The typical Sunday School of a century ago has undergone a material transformation in many of our present-day churches.¹ Of the religious school rooms of the Indiana churches which were rated none of them scored the total possible number of points; the greatest lack was in the inadequacy of the class rooms and the religious assembly rooms.

As to course of study

An evaluation of the different text books offered in the Sunday School curriculum would show that the average book used in the Sunday school is far below that of the public school in durability and in content. Some very excellent lesson series are now appearing and are rapidly becoming more popular. The best examples of these are: "The Abingdon Series,"² "The Completely Graded Series,"³ "The Constructive Series."⁴

1. Athearn, "The Indiana Survey," page 117.

2. "The Abingdon Press."

3. Charles Scribner's Sons, 597 Fifth Ave., New York.

4. The University of Chicago, Press.

Need for an Adequate Program of Religious Education

President Kinley of the University of Illinois voices the opinion of educational and religious leaders when he says: "There is no complete education without religion." But as a natural result of religious liberty in a democracy, all traces of religious teaching have been removed from the public schools. Ex-President Eliot of Harvard says: "The failure of our public schools to turn out good citizens and voters is conspicuous. We shall have to look it squarely in the face. First teach children their duty to parents, brothers and sisters. Children in the public schools are getting none of it at this moment. Many of them are getting nothing at home. Teach the meaning of love of neighbors. Beyond that is the motive of putting into children's hearts the love of God." How then shall we supply this lack in the public schools? Someone answers: "Make the Sunday school a more adequate instrument for religious education." This is one of the most important tasks which must be performed, that of elevating the Sunday schools to a place of educational leadership. But still the big time factor is present. The single half hour at best affords insufficient time to impart information, develop Christian character, attitudes and ideals, and train for Christian citizenship. What then must be done? It is evident that additional time must be found to give further religious training; not more of the same type of instruction which has been given for decades in the Sunday schools of our country, but several hours or periods

for religious instruction on the same plane of efficiency as children find in the public school. The subject and the fact of religion must be made an integral part of the total educational experience of childhood and youth, co-ordinate with all other parts of experience.

The Week Day Church School to-day offers the best solution of the problem. This means the ultimate establishment of a new system of schools parallel to the public schools.¹ A system of week day schools for religious instruction will involve educational mechanisms, staff, curriculum, and supervision, as expertly organized and as expertly chosen and directed, and as permanent as those of the public school system, the difference lying not in the quality of work or the standards upheld, but in the quantity or extent. It does not involve as large buildings nor as many professional workers nor as great expense as in public education. It does mean equal educational efficiencies and not less in character definiteness of abilities.²

The several outstanding steps in the evolution of the Week Day schools will be shown.

The Forerunners of the Week Day Church school: their advantages and Inadequacies

The inadequacy of the Sunday school and other agencies of religious education have been pointed out. Early attempts which

1. Cope, "The Week Day Church School," page 25.
2. Ibid., page 25.

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were made to meet the need of additional training in religion will be described.

A. The Vacation School

The idea that summer days might be profitably used for instruction seems to have occurred to a number of religious leaders at about the same time. It seems to have first been tried by the public school Superintendent of Montreal, Canada in 1877. He instituted what was called the Vacation School, with a curriculum of Bible stories, handcraft, hymns, calaesthenics and military drill, and patriotic exercises to give definite activities for children after the close of the public school session. The work in Montreal was very successful but the idea seems to have died for awhile with the originator.

B. The Vacation Religious School

In 1900, Rev. Howard Vaughn, a Congregational minister of Wisconsin, organized in his rural community what came to be known as the Vacation Religious School. For two weeks during the summer season he conducted classes giving Biblical instruction to all those boys and girls who cared to attend. He graded his school on the basis of the public school and required of his students work comparable to that of the secular schools. After his instruction courses had extended over some ten or twelve summers, he conceived the idea of providing a laboratory course to give the opportunity to those who had enrolled in the Vacation Religious School of some practice teaching in preparation for church school teachers.

1. Guenther, "The progress of the Vacation Bible School Movement," Religious Education, Vol XXI, Feb. 1926.

1870-1871

1872-1873

1874-1875

1876-1877

1878-1879

1880-1881

1882-1883

1884-1885

1886-1887

1888-1889

1890-1891

1892-1893

Dr. Vaughn has never organized a society for the promotion of schools of this type, but the work in Wisconsin has developed conspicuously under his leadership.² The idea of a vacation religious school which should duplicate the requirements and grading of the public schools spread and had the effect of giving to the summer session of the church school its much needed educational emphasis, and of dignifying the work in the eyes of the children.

C. The Daily Vacation Bible School

The first Daily Vacation Bible school was organized on the twelfth day of July 1899, by Mrs. W.A. Hawes of the Epiphany Baptist church, New York City.² Seeing the need of the children on the streets, neglected during the summer months, she conceived the idea of gathering them into the church for moral and religious training. The movement was popular from the very beginning. Mrs. Hawes writing of the schools says: "The school opened the first day with an attendance of 114 boys and girls. So many children made it necessary to engage three rooms instead of the one as planned." The session was held from nine-thirty to eleven-thirty each week day except Saturday.

The real founder of the movement however, was Robert G. Boville, D.D. His attention was called to the opportunity of bringing together "idle children, idle churches and idle students," for community welfare as a result of the experiment of Mrs. Hawes.

1. Brown, "A History of Religious Education in Recent Times," page 200
 2. Guenther, "The Progress of the Vacation Bible School Movement," Religious Education, page 60, Feb. 1926.

In 1901, he tried out an experiment in five churches of the Baptist communion. He secured the services of several college and seminary students, and opened work in these five centers with a program of manual work, organized play and Bible study. The school was held each week day except Saturday, for six weeks in July and August. ¹

These schools were most successful and soon grew from a "handful of neglected boys and girls, gathered into a church from off the streets, into an army of more than a million children who are receiving definite religious instruction." Doctor Boville saw the great possibilities of these schools and resigned his position as Superintendent of the Baptist Missionary Society and gave his entire time to the promotion of these schools. With the spread of the idea to other cities, Doctor Boville felt the necessity for an organization which would deepen and extend the movement. Accordingly, in 1907 the National Bible school Committee was formed, and four years later it was incorporated under the laws of New York as the Daily Vacation Bible School Association. ²

The movement has grown steadily and now it has the backing of practically all the denominations and has spread to all parts of the globe. In 1917, the International Association of Daily Vacation Bible schools took the place of the older organization. ³

Though it was started in the congested districts of a great city

yet the school has been successful in suburban communities, rural

1. Gage, "How to Conduct a Church Vacation School," page 16

2. Stout and Thompson, "The Daily Vacation Church School," page 11

3. Gage, "How to Conduct a Church Vacation School," page 17

districts, and centers of foreign population.

D. The Summer Bible School

In 1910, there appeared in Eastern Pennsylvania another phase of this same movement for religious instruction in vacation periods. It was based on a protest against the uncorrelated and unrelated activities than used in a large number of the daily vacation Bible schools. It has grown to considerable proportions under the name of "Summer Bible School," and offers a graded course for a twelve year period. The schools have trained, paid teachers, and the course is based entirely upon Biblical material.

Advantages of these Agencies

1. The idea of a graded school on a par with public school standards, giving intellectual respectability to religious instruction.
2. The Daily Vacation Bible school reaches the unchurched child and his parents;
3. Emphasizes the impartation of knowledge as well as activity;
4. Puts to good advantage the idle time of the children;
5. Gives opportunity for the increasing of the quantity and quality of religious instruction;
6. Trains in generosity and world friendship through missionary studies and contributions;
7. Prepares the way for the week day school of religion.

Inadequacies of the vacation church school

- (1) It does not make religion a normal part of the education of the child but leaves it for the summer season when there is

1. The first part of the paper is devoted to a general discussion of the problem of the existence of a solution of the system of equations

which are satisfied by the functions $u(x, y, z)$ and $v(x, y, z)$ in the domain D of the space E_3 .

2. In the second part of the paper we shall consider the case when the functions $u(x, y, z)$ and $v(x, y, z)$ are assumed to be continuous in the domain D .

3. In the third part of the paper we shall consider the case when the functions $u(x, y, z)$ and $v(x, y, z)$ are assumed to be continuous in the domain D and to satisfy the boundary conditions

which are satisfied by the functions $u(x, y, z)$ and $v(x, y, z)$ in the domain D .

4. In the fourth part of the paper we shall consider the case when the functions $u(x, y, z)$ and $v(x, y, z)$ are assumed to be continuous in the domain D and to satisfy the boundary conditions

which are satisfied by the functions $u(x, y, z)$ and $v(x, y, z)$ in the domain D .

5. In the fifth part of the paper we shall consider the case when the functions $u(x, y, z)$ and $v(x, y, z)$ are assumed to be continuous in the domain D and to satisfy the boundary conditions

which are satisfied by the functions $u(x, y, z)$ and $v(x, y, z)$ in the domain D .

6. In the sixth part of the paper we shall consider the case when the functions $u(x, y, z)$ and $v(x, y, z)$ are assumed to be continuous in the domain D and to satisfy the boundary conditions

which are satisfied by the functions $u(x, y, z)$ and $v(x, y, z)$ in the domain D .

7. In the seventh part of the paper we shall consider the case when the functions $u(x, y, z)$ and $v(x, y, z)$ are assumed to be continuous in the domain D and to satisfy the boundary conditions

"nothing much to do;

(2) Is important as far as it goes, but does not continued throughout the year;

(3) In most cases it fails to reach boys and girls above fourteen years of age;

(4) Does not supply religious instruction for all;

(5) Gives more time in training in the crafts than in definite religious instruction.

E. Public school credit for Bible Study

Numerous plans have been tried out in various parts of the United States for giving public school credit for work done outside of school hours. The Bible study for credit in many places, especially in the High schools, was to remedy "the lamentable lack of knowledge of the English Bible" which the teachers found among their pupils. The work has been done by individuals, classes, clubs, under the supervision of the Sunday schools, or independently. The following suggest some of the plans which have been tried:

1. In the elementary schools

In Birmingham, credit in the public school is given for Bible study, without examination, upon the receipt of a certificate from an authorized teacher of the attendance, diligence, faithfulness and religious development of the pupils. This work is taken outside of school hours and may be conducted at the regular Sunday morning session of the Church school.

The Oklahoma plan for allowing credit for extra-mural

Bible courses in the elementary schools is to add $\frac{1}{2}$ to the average grade of those pupils who have faithfully and efficiently performed the tasks assigned them.

2. In the High Schools

a. By state examination

Through the influence of Vernon P. Squires in 1911 the Board of Education of the state of North Dakota prepared a syllabus and authorized that a certain limited amount of high school credit (one half unit) should be given to anyone passing an examination on the historical and literary facts of the Bible as indicated in the syllabus.² The Students' work may be carried on privately or in classes outside the high school in connection with Sunday schools. The classes may be taught by any pastor, priest, or any other competent person. An examination is given at the time of the regular state examinations, papers are marked by readers appointed by the State Board, and one half unit's credit out of the sixteen needed for graduation is given those who pass.³

Likewise, in Indiana, there is an official syllabus which forms the basis for high school credit which individual schools may give. A maximum of two units toward graduation are allowed and the pupil may elect those credits in either the Old or New Testament. The examination questions are limited to statements of fact and theological interpretation is avoided; literary and historical values are given much stress. As in North Dakota, the course may be taken

1. Athearn, "Malden Leaflets," page 22

2. Brown, "A History of Religious Education in Recent Times," page 201

3. Athearn, "Malden Leaflets," page 21.

THE UNIVERSITY OF CHICAGO
DEPARTMENT OF CHEMISTRY
530 SOUTH EAST ASIAN AVENUE
CHICAGO, ILLINOIS 60607-7070

TO: [Name]
[Address]
[City]
[State]
[Zip]
FROM: [Name]
[Address]
[City]
[State]
[Zip]
SUBJECT: [Subject]

Dear [Name]:
I am writing to you regarding [Subject].
I am [Name]
[Address]
[City]
[State]
[Zip]
[Phone Number]
[Email Address]
[Signature]

in any way desired, individually or in groups. Similar systems are in use in Washington, where a minister's association syllabus forms the basis of credit, and in Oregon, where credit in Bible is given in the History and English departments of the high schools.¹

b. By accrediting teachers and teaching conditions

A committee of the Colorado State Teachers' Association in 1913 recommended High School credit for Bible study of a corresponding grade, done in the Sunday schools or under conditions measuring up to the standards set by the North Central Association of teachers of Secondary schools; the credit was not to exceed one fourth credit for each year's work.² This system requires that the teachers must have at least the equivalent of an A.B. degree, and shall have special training in the subjects which they teach, that the pupils shall be eligible to membership in an accredited High School, that the churches shall provide such classes with separate rooms, free from interruption for at least forty-five minutes, desks for each pupil, black boards, maps, and reference work. Credit is based upon forty recitations of forty-five minutes each, and a satisfactory passing of the final examination.³ In Kansas a similar plan has worked effectively.

c. By a combination of examinations and control of teaching conditions

The Virginia plan combines examination and control of

1. Cope, "The Week Day Church School," page 148
2. Athearn, "Malden Leaflets," page 45
3. Ibid., 47.

1. The first part of the document discusses the importance of maintaining accurate records of all transactions. It emphasizes that proper record-keeping is essential for the integrity of the financial system and for the ability to detect and prevent fraud. The text also mentions the need for regular audits and the importance of having a clear system of internal controls.

2. The second part of the document focuses on the role of the auditor. It describes the various responsibilities of the auditor, including the need to maintain independence and objectivity. It also discusses the importance of communication between the auditor and the management of the entity being audited. The text highlights the need for the auditor to provide a clear and concise report of their findings.

3. The third part of the document discusses the importance of transparency in financial reporting. It emphasizes that transparency is essential for the confidence of investors and other stakeholders. The text also mentions the need for clear and concise financial statements and the importance of disclosing all relevant information.

4. The fourth part of the document discusses the importance of risk management. It emphasizes that risk management is essential for the long-term success of the organization. The text also mentions the need for a clear system of risk management and the importance of having a clear understanding of the organization's risk profile.

5. The fifth part of the document discusses the importance of ethical behavior in the workplace. It emphasizes that ethical behavior is essential for the success of the organization and for the well-being of its employees. The text also mentions the need for a clear system of ethics and the importance of having a clear understanding of the organization's ethical standards.

teaching conditions, having a state board syllabus and examination, and allows credit to students only when they have been under the instruction of a teacher whose qualifications measure up to the standards for High School teachers in the state. A similar plan has been tried at Austin, Texas and in Iowa.

Why Week Day Schools of Religion?

Mr.. Cope gives the following arguments for the Week Day Schools of Religion:

1. Religious knowledge is a part of every child's rightful heritage;
2. Schooling is an essential means by which childhood learns the religious way of life;
3. Religious instruction is the peculiar responsibility of religious agencies;
4. Our present practice robs children of their most normal approach to religion;
 - a. The public school cannot teach religion;
 - b. No other agency is teaching religion to the childhood of the United States;
 - c. Childhood without religion grows into a non-religious view of life.
5. Religion can be taught.
6. Religious training is absolutely essential to the continuance and future growth of our human civilization. 1

The many attempts to supply additional instruction in religion have all been valuable and have paved the way for the week day religious schools which shall parallel the public school systems and give instruction of an equally high grade. The week Day schools will not necessarily do away with the vacation schools which supply a very great need. The Bible can be taught as 1. Cope, "The Week Day Church School," pages 27-31.

history and literature but religion cannot be adequately taught in that way.

1. The first part of the paper is devoted to the study of the properties of the function $f(x)$ defined by the equation

$$f(x) = \int_0^x \frac{1}{1+t^2} dt$$

CHAPTER VI
THE DEVELOPMENT OF

THE WEEK DAY CHURCH SCHOOL

Chapter VI.

The Development of the Week Day Church School The Origin of the Week Day Religious School

A little over ten years ago, in 1914, one of the Protestant religious leaders of Gary, Indiana, inspired by the work a Jewish rabbi was doing for the children of his congregation, took the first step toward the establishment of week day schools of religious instruction among Protestant churches.¹ Dr. W.A. Avann, pastor of the First Methodist church of that city called a meeting of all pastors, with William E. Wirt, the city superintendent of schools, to consider these problems:

1. The difficulty of securing Sunday school teachers, due to the fact that teachers in the Saturday schools were not permitted to teach on Sundays;

2. The difficulty of carrying forward any extensions of the Sunday work because of the crowded program laid upon the children by the public schools;

On the second point Superintendent Wirt suggested that public school pupils might be excused from two periods weekly, in order to attend religious instruction, provided:

- (1) each church should take care of the children of its own group;
- (2) teachers provided would be educationally equal to those in the public schools;
- (3) that parents wished their children to attend;
- (4) that the children wished to attend.

The result was that the pastors with Superintendent Wirt's

THE UNIVERSITY OF CHICAGO

THE DIVISION OF THE PHYSICAL SCIENCES

DEPARTMENT OF PHYSICS

PHYSICS 311

LECTURE 10

THEORY OF THE ATOM

1. THE ATOM

2. THE ELECTRON

3. THE PROTON

4. THE NEUTRON

5. THE NUCLEUS

6. THE ATOMIC SPECTRUM

7. THE BOHR MODEL

8. THE SCHRÖDINGER EQUATION

9. THE WAVE FUNCTION

10. THE UNCERTAINTY PRINCIPLE

11. THE SPIN OF THE ELECTRON

12. THE PAULI EXCLUSION PRINCIPLE

13. THE PERIODIC TABLE

14. THE CHEMICAL BOND

15. THE MOLECULAR SPECTRUM

16. THE SOLID STATE

17. THE SEMICONDUCTOR

18. THE SUPERCONDUCTOR

19. THE NUCLEAR REACTION

aid, began to plan a scheme of week-day classes. At first seven churches began separate schools but when the Community Board of Religious Education was organized, all except the Episcopal church joined.¹

Purposes of the Week Day schools of Religion

A. The immediate purposes

1. The week-day school of religion is designed to give every child several hours, or periods of instruction in Bible and religion every week;

2. The week-day school of religion is designed to set instruction on the same plane of educational efficiency as children find in the public schools;

3. The week-day school of religion is designed to make religion a vital part in the total educational experience of the child, and of equal importance with the other parts of that experience;

4. The week-day school of religion is designed to carry on for children that part of their education which lies beyond the province of the public school. It is a deliberate and co-operative attempt of churches to make up for the short-measure character of education inevitable in a definitely secular school system;

5. The system of week-day schools is designed to secure adequate time, facilities, and expert services on a basis of greater economy, by arranging a time-program which spread their use and their work throughout the week;

6. The system of week-day schools is designed to secure community co-operation in the provision and use of designed buildings and facilities and specially trained teachers.²

1. Abernethy, M.E., "What Has Gary Done in Ten Years?" Religious Education, Vol XXI, pages 4-9.

2. Cope, "The Week Day Church School" page 26

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B. Ultimate purposes

1. The week-day school of religion is designed as the means by which the churches will carry out, largely through instruction, the fundamentally important part of their task of training the young life of a religious society;

2. The week-day school of religion is designed by the churches to prepare the next generation with those motives which will help that generation to will and effect a better world, one more conformable to the Christian ideal, - a society working together in good will. 1

The school is designed to solve the problems presented by the failure of the Sunday school to measure up to the progress of the public school. It stands for the unity of the educational process, and supplies a parallel school such as is shown in Dr. Athearn's diagram of the "Coordination of Church and State schools." (See page 72)

Types of organization of week day schools

A. Classification according to local organization. Schools organized by:

1. Individual churches;
2. Churches in co-operation;
 - a. Local church federation;
 - b. Local church group organization especially for this purpose;
 - c. Simple, unorganized co-operation among the churches.
3. Community Boards on a distinctly co-operative basis;
4. Special outside agencies, denominational or educational;

B. Classification according to time program of schools:

1. Before public school hours;
2. After public school hours;
3. During public school hours;
4. Saturdays;
5. Vacation seasons.

1. Cope "The Week Day Church School," page 26, 27.

THE UNIVERSITY OF CHICAGO
DEPARTMENT OF CHEMISTRY
CHICAGO, ILLINOIS 60637

TO THE HONORABLE CHAIRMAN
OF THE COMMITTEE ON THE
NOMINATION OF MEMBERS
TO THE NATIONAL ACADEMY OF SCIENCES

AND TO THE MEMBERS OF THE COMMITTEE
ON THE NOMINATION OF MEMBERS
TO THE NATIONAL ACADEMY OF SCIENCES

I have the honor to acknowledge
the receipt of your letter of the
10th of March, 1964, and to
thank you for the nomination of
myself to the National Academy of Sciences.

I am deeply honored by this nomination
and I am sure that my colleagues
in the Department of Chemistry
will join me in expressing their
warmest congratulations.

I am sure that my colleagues
in the Department of Chemistry
will join me in expressing their
warmest congratulations.

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warmest congratulations.

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warmest congratulations.

- THE COORDINATION OF CHURCH AND STATE SCHOOLS -

National Education Association and Parent-Teachers Association with Affiliated State, County, and City Units	National Department of Education	Graduate Schools for Teachers	Research	Professional	Technical	Vocational	-SEPARATION OF CHURCH AND STATE-										National Religious Education Association and Parent-Teachers Association with Affiliated State, County, and City Units
State Department of Education	Normal Schools and Colleges	Senior College	Junior College	Senior High School	Junior High School	Elementary Public Schools	County Institutes and Reading Circles	Village and Ward Principals	County Institutes and Reading Circles	Graded Sundry Schools	Senior Church College	Departments of Religious Education	State or District Board	State or District Board	National Inter-denominational Education Board or Council	National Religious Education Association and Parent-Teachers Association with Affiliated State, County, and City Units	
City and County Board of Education	City and County Normal Colleges	City and County High School	Junior High School	Senior High School	Junior High School	Elementary Public Schools	County Institutes and Reading Circles	Village and Ward Principals	County Institutes and Reading Circles	Graded Sundry Schools	Senior Church College	Departments of Religious Education	State or District Board	State or District Board	National Inter-denominational Education Board or Council	National Religious Education Association and Parent-Teachers Association with Affiliated State, County, and City Units	
Village and Ward Principals	County Institutes and Reading Circles	County Institutes and Reading Circles	Elementary Public Schools	Senior High School	Junior High School	Elementary Public Schools	County Institutes and Reading Circles	Village and Ward Principals	County Institutes and Reading Circles	Graded Sundry Schools	Senior Church College	Departments of Religious Education	State or District Board	State or District Board	National Inter-denominational Education Board or Council	National Religious Education Association and Parent-Teachers Association with Affiliated State, County, and City Units	
- Church Support -																	

- State Support -

C. Classification according to relation to public school

Organization:

1. Pupils excused from certain periods of public schools;
2. Schools closed for certain periods;
3. Without change in school program;
4. Entirely independent of public school relationships.

D. A study of certain important characteristics:

1. As to teachers and supervisory staff;
2. As to buildings and equipment. 1

E. As to curriculum:

1. System of Sunday school lessons taken over;
2. Independent lesson system developed;
3. Lesson course growing out of needs of the children as seen in the week day church school.

Evaluation

While it is not possible to point to any single type, and say that one is better than all the rest, it is possible to indicate certain marked characteristics which indicate successful operation in week day religious instruction. These may be briefly stated as follows:

Community co-operation, with all the churches of the community uniting in a common plan and working together.

Community organization responsible for the direction and support of week-day schools.

Public school correlation, the program of religious instruction arranged in conference with the public school authorities and co-ordinated with the program of the public school.

Professional direction, with supervisors and teachers employed for full time, required to have professional attainments equal to the standards for the public school, and of high religious character.

1. Cope, "The Week Day Church School," page 41

Designed buildings and equipment to meet school standards.

Curriculum, a varied program of interests and activities designed to develop children's purposes and abilities in living the religious life to-day.¹

Typical Schools and their plans

A. The Gary Plan

It is interesting to know the conditions under which the public school system of Gary is operated. Professor Wirt, the city superintendent of schools has introduced longer school hours than is customary elsewhere, in all his schools. The Gary school day is from 8 A.M. to 5 P.M. with night classes for those who desire them.² Mr. Wirt thinks that a good school should guide a student in the use of his leisure, and in his occupational desires as well as his study.³ The schools have a schedule of alternating periods for every pupil, during one he is in the class room for a recitation, and during the other he is in the auditorium, gymnasium, playground, or having nature study or music or some other activity. Under this plan every class room can be used by twice its capacity since only one half of the pupils will be in a recitation period at any given time.

When the schools of religion opened in 1914, Mr. Wirt agreed to excuse pupils from any of their non-recitation periods to attend the church schools, upon the written request of their parents; later the privilege was confined to periods of play.

1. Cope, "The Week Day Church School," page 46

2. Brown, "A History of Religious Education," page 205

3. Ibid., page 206.

On a play-time schedule, all the pupils, from the first through the sixth grade, attend during play hours; the seventh and eighth grades are permitted to come at their gymnasium hour. These periods, coming at different hours, enable the schools of religion to maintain a fairly continuous schedule. The schools, however, are under constant strain of adjustment to the school program. Formerly high school pupils might be excused from music and expression, but seeing that the students almost unanimously elected Religious Education, the classes in music and expression were left without pupils and the privilege was withdrawn.¹

1. The local organization

A local Board of Religious Education, consisting of pastors, Superintendents, and two lay members from each co-operating church, with three or four members elected at large, having the duties of an general school board, comprises the organization.

2. Time program

The children are excused during public school hours at the time of their play preiod.

3. Important Characteristics: Teaching staff

The Board tries to limit the teachers to those with college and normal training with special religious training, religious character and attractive personality. Ten teachers are employed, of whom six are on full time, and one on full time less two hours weekly.

1. Abernethy, Mary Elizabeth, "What has Gary Done in Ten Years?" Religious Education, Vol XXI, pages 4-9

Supervisory staff

A city superintendent of schools giving full time to the work in employed in this capacity. The Superintendent at present is Miss Mary Elizabeth Abernethy.

Buildings and Equipment

Miss Abernethy states as one of the goals of the system "a week day religious center beside each public school." At present a wide variety of buildings are being used: two mission school buildings, one building especially erected for the school of religion, three churches, one rented store building-,all with rather complete equipment.

4. Relations to public school organization

The pupils are excused from certain periods of public school work.

5. Curriculum

The course of study is constantly changing; at first lessons were confined to the Bible, but the curriculum is becoming more broad and every day experiences are interpreted in terms of the Jesus way of living.¹

B. Van Wert, Ohio

Van Wert, a community of about 8000 inhabitants, with sixteen Protestant and one Roman Catholic churches; two of the former are negro churches and four are not strong. Miss Cowles, the Superintendent there tells of her work:

"In our plan there is no pretence to originality. In the main it follows the Gary plan, although in adapting the work to the 1. Abernethy, "What Has Gary Done in Ten Years?" Religious Education Vol XXI, pages 4-9

ordinary school system, and by using the school time for classes Van Wert has placed the work on a basis that is feasible for the average community, and so economical that smaller communities dare to venture in a like experiment. The success of the third year (1921) warrants the passing on of the main features of the plan to others who are looking for help. The simplicity of the Van Wert plan is one of its strong characteristics. A large city might find it difficult to get the co-operation of the public school for an all day schedule for classes, but Van Wert school authorities and citizens sensed the value of the work from the start, and were willing to arrange for a continuous schedule of classes for the Bible teacher like that of the music and art instructor; this allows the trained teacher to use her full time in the work, thus giving greater unity to the instruction and requiring a minimum of supervision. Moreover, it reduced the liability of poor teaching which may result when many teachers are employed. There is also an economic advantage, because the equipment provided for the classes may be used all day, and the expenditure for heat and janitor service may be kept at the lowest possible figure. 1

1. Local organization

A religious education board, consisting of the pastor and two lay members from each of the ten co-operating churches constitutes the local organization.

2. Time program

Pupils upon written request of their parents are dismissed twice a week to attend the school of religion.

3. Relation to public school organization

Independent organization with complete co-operation with the Religious Education Board and the local school board.

4. Important characteristics

The teaching is done by the superintendent, with one assistant who has three classes weekly. The superintendent has charge of the supervision of her assistant.

1. Cowles, "The Van Wert Plan of Week-Day Instruction," page 2.

Building and equipment

The pupils from one school meet in a church; from another in the Y.W.C.A. and two others rent rooms in the public school building. The law of the state allows this when a certain number of people petition the school board.

5. Curriculum

The course of study is similar to that worked out in Gary.

C. Batavia, Illinois

Batavia is a village of about five thousand and has conducted a successful week day school since its institution there in 1919. H.C. Storm, Superintendent of schools for Batavia describes the work of the schools:

"The Batavia plan consists of allowing the children to to whatever church they choose for a quarter of a day each week for religious instruction. There is no compulsion about this and the children who do not go to the church spend the time in supervised study and project work. However about 86% of the gradechildren are enrolled for week-day instruction."¹

1. Organization consists of informal cooperation of the pastors of the village who work together to arrange a time-program for the classes of all churches.

2. The children are dismissed from the public school for the church classes.

3. Relations with the public school organization are very cordial, and children are excused from the public school.

1. Storm, H.C., "Batavia Plan of WEEK Day Instruction," Elementary School Journal, Vol XXI, April 1921, pages 625-629

The first part of the report is a summary of the work done during the year. It covers the main areas of research and the results of the experiments. The second part is a detailed account of the work done during the year. It covers the main areas of research and the results of the experiments. The third part is a summary of the work done during the year. It covers the main areas of research and the results of the experiments.

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4. Important characteristics

- a. The teaching is done by the pastors of the different Churches.
- b. The meetings are held in the church parlors, guild halls, parish houses, or in the auditorium of the churches.
- c. The curriculum varies with the minister who chooses his own course of study.

Results of the Movement for Week Day Religious Education

These sample school systems outlined above are examples of the many schools that have been established in thirty three states of the union. In some places 100% of the public school pupils are enrolled in the schools of religion.

1. One result is striking: the Sunday school teachers find the week day pupils far beyond their fellows in the same grades; they sometimes complain that the pupils know more about the Bible than the teacher does.¹

2. Results in behavior, character and social living: The Superintendent of the schools in Gary has several times borne testimony to the better conduct of the pupils, to evidences of greater honesty and higher standards.²

3. One of the most suggestive results is the fact that Bible truths and stories really do take hold of the lives of the children.

1. Cope, "The Week Day Church School," page 65

2. Cope, "The Week Day Church School," page 66

1. The first part of the report is a general introduction to the subject.

2. The second part is a detailed description of the methods used in the study.

3. The third part is a discussion of the results of the study.

4. The fourth part is a conclusion and a list of references.

5. The fifth part is a list of figures and tables.

6. The sixth part is a list of appendices.

7. The seventh part is a list of footnotes.

8. The eighth part is a list of references.

9. The ninth part is a list of figures and tables.

10. The tenth part is a list of appendices.

11. The eleventh part is a list of footnotes.

12. The twelfth part is a list of references.

13. The thirteenth part is a list of figures and tables.

14. The fourteenth part is a list of appendices.

15. The fifteenth part is a list of footnotes.

16. The sixteenth part is a list of references.

17. The seventeenth part is a list of figures and tables.

18. The eighteenth part is a list of appendices.

19. The nineteenth part is a list of footnotes.

20. The twentieth part is a list of references.

21. The twenty-first part is a list of figures and tables.

22. The twenty-second part is a list of appendices.

23. The twenty-third part is a list of footnotes.

24. The twenty-fourth part is a list of references.

25. The twenty-fifth part is a list of figures and tables.

4. Parents are continually testifying to the fact that Bible truths and stories really do take hold of the lives of the children.

5. A community consciousness through inter-church co-operation is a result in Gary as well as in many other places.

Significance of these plans:

1. "The chief significance of the Gary plan of religious education is that it recognized the importance of religious teaching and offered to the churches an opportunity to provide such during school hours when the children are not fatigued." 1

2. Religious instruction elevated to the level of public school teaching.

3. Results show that religion can be taught and attitudes and ideals can be formed which will influence and direct conduct.

4. Works out a system of religious schools which parallel the public school and in co-operation with the authorities of the secular school.

5. Schools have been found successful in rural communities, villages, small towns, fashionable suburbs, as well as in cities.

6. The week day religious school may vary from a very complicated machinery to a very simple organization.

1. Brown, "A History of Religious Education in Recent Times," page 209

1. The first part of the paper is devoted to the study of the

properties of the function $f(x)$ defined by the equation

$$f(x) = \int_0^x f(t) dt + x^2$$

It is shown that the function $f(x)$ is continuous and

differentiable on the interval $[0, 1]$ and that

$$f'(x) = 2x$$

for all x in the interval $[0, 1]$. It is also shown that

the function $f(x)$ satisfies the differential equation

$$f''(x) = 2$$

with the initial conditions $f(0) = 0$ and $f'(0) = 0$.

It follows from these conditions that

$$f(x) = x^2$$

is the unique solution of the problem.

It is also shown that the function $f(x)$ is convex

on the interval $[0, 1]$ and that the function

$$g(x) = f(x) - x^2$$

is identically zero.

It is also shown that the function $f(x)$ is

$$f(x) = x^2$$

on the interval $[0, 1]$.

It is also shown that the function $f(x)$ is

$$f(x) = x^2$$

on the interval $[0, 1]$ and that the function

SUMMARY

SUMMARY

The story of the historical sources and the development of the Week Day Religious Schools has now been told. Beginning with the earliest education in America, religious in nature as a result of the demand of the Reformation Reformers that every one be able to read in order that he might "work out his own salvation," its history has been traced through the centuries to the present time. The story of the rise and progress of the Sunday Schools of England and America has been given and the place of the Sunday School in the preparation for the Week Day schools of Religion has been shown. Along with the rise of the Sunday School and other agencies of religious education, came the gradual development of one of the best public school systems in the world, equally free to all, guaranteeing religious liberty and giving a broad preparation for citizenship in a democracy. With the guarantee of religious liberty to all came the secularization of public schools because practically any individual or group of individuals could object "on conscientious grounds" to religious material in the schools and remove it.

Because of the inadequacies of the Sunday School to teach religion, and the impossibility of a public school system in a democracy giving instruction in religion, the Week Day school of Religion came to fill the gap in education. The schools, insisting upon the unity of education and the vital part which religion contributes to the total educational experiences of the child, have demonstrated the possibility of a system of religious schools parallel to the public schools and on an equal educational basis with them.

1. The first part of the document is a letter from the President of the United States to the Congress.

2. The second part is a report on the state of the Union, prepared by the President.

3. The third part is a report on the state of the Union, prepared by the President.

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DECLARATION

I, the undersigned, do hereby declare that the foregoing is a true and correct copy of the original as the same appears in the records of the Court.

Witness my hand and seal this _____ day of _____, 19____.

Clerk of the Court

Notary Public for the State of _____

I, _____, do hereby certify that the foregoing is a true and correct copy of the original as the same appears in the records of the Court.

Clerk of the Court

Notary Public for the State of _____

I, _____, do hereby certify that the foregoing is a true and correct copy of the original as the same appears in the records of the Court.

Clerk of the Court

Notary Public for the State of _____

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THE UNIVERSITY OF CHICAGO

PHYSICS DEPARTMENT

PHYSICS 354: QUANTUM MECHANICS

PROBLEM SET 1

DATE: _____

NAME: _____

SECTION: _____

INSTRUCTOR: _____

TA: _____

ASSISTANT: _____

PROBLEM 1: (10 points)

Consider a particle in a 1D potential

$V(x) = \begin{cases} 0 & x < 0 \\ \frac{1}{2}kx^2 & x \geq 0 \end{cases}$

where k is a constant.

(a) Find the energy levels E_n for $n = 0, 1, 2, \dots$

(b) Find the wave functions $\psi_n(x)$ for $n = 0, 1, 2, \dots$

PROBLEM 2: (10 points)

Consider a particle in a 1D potential

$V(x) = \begin{cases} 0 & x < 0 \\ \frac{1}{2}kx^2 & 0 \leq x \leq a \\ \infty & x > a \end{cases}$

where k and a are constants.

(a) Find the energy levels E_n for $n = 0, 1, 2, \dots$

(b) Find the wave functions $\psi_n(x)$ for $n = 0, 1, 2, \dots$

(c) Find the probability of finding the particle in the region $0 \leq x \leq a$ for $n = 0, 1, 2, \dots$

PROBLEM 3: (10 points)

Consider a particle in a 1D potential

$V(x) = \begin{cases} 0 & x < 0 \\ \frac{1}{2}kx^2 & 0 \leq x \leq a \\ \infty & x > a \end{cases}$

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1. The first part of the report is a general introduction to the project.

2. The second part is a detailed description of the methodology used.

3. The third part is a discussion of the results of the study.

4. The fourth part is a conclusion and recommendations.

5. The fifth part is a list of references.

6. The sixth part is an appendix.

7. The seventh part is a glossary of terms.

8. The eighth part is a list of figures and tables.

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CHICAGO, ILL.

DEAR MR. [Name]

I have your letter of [Date]

concerning [Subject]

and am glad to hear [Statement]

that you are [Action]

interested in [Subject]

and I am sure that [Statement]

will be [Action]

very soon. I am [Action]

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